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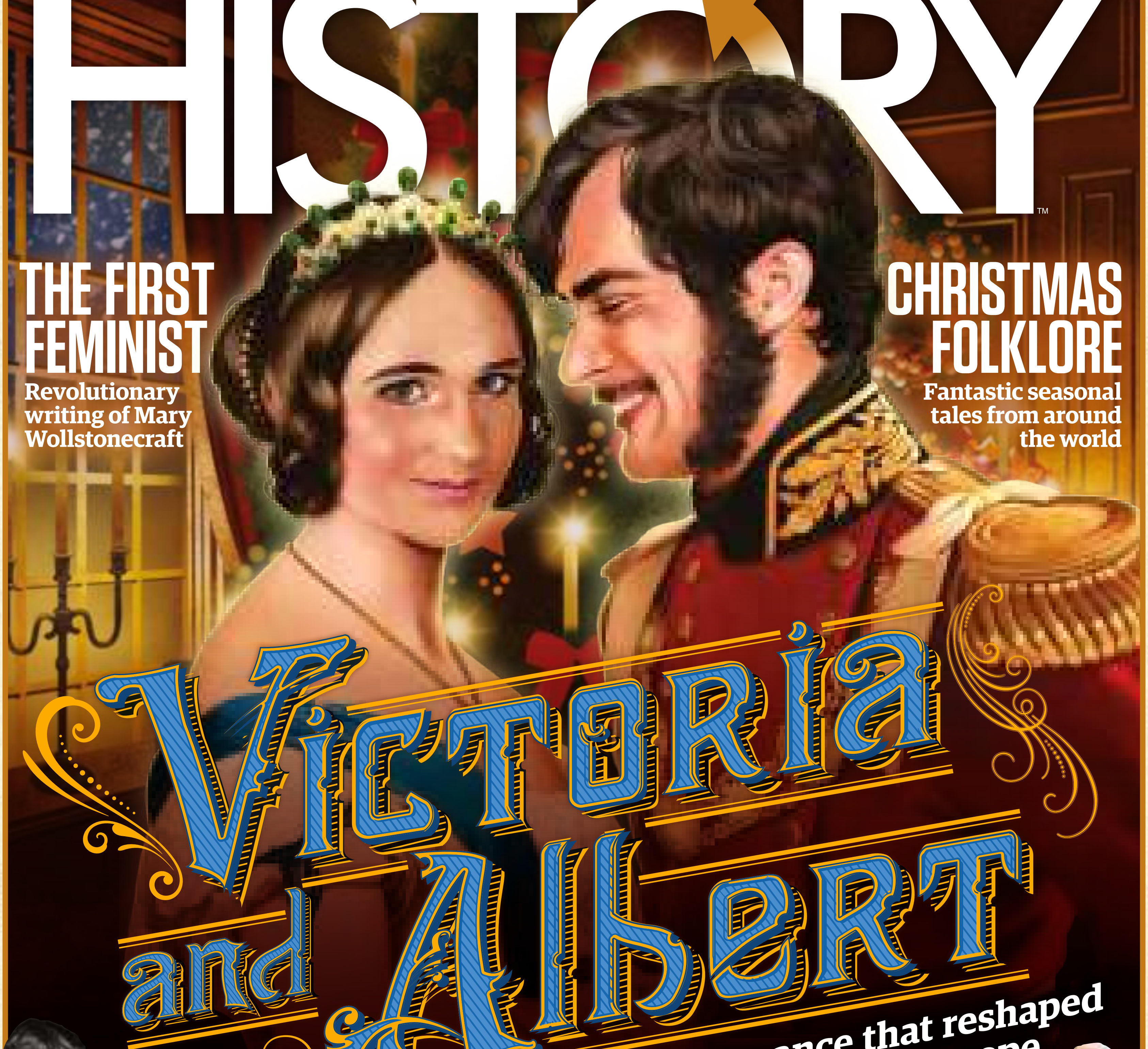
Does history back up the Bible tale?

ALL ABOUT HISTORY

The last Moon landing
Why did NASA never return after Apollo 17?



THE FIRST FEMINIST
Revolutionary writing of Mary Wollstonecraft

CHRISTMAS FOLKLORE
Fantastic seasonal tales from around the world

Victoria and Albert
The great romance that reshaped the monarchies of Europe

DODGING THE DEPRESSION
Could the 1929 crash have been prevented?

HISTORY OF SWEETS
Earliest treats to modern candy

FUTURE

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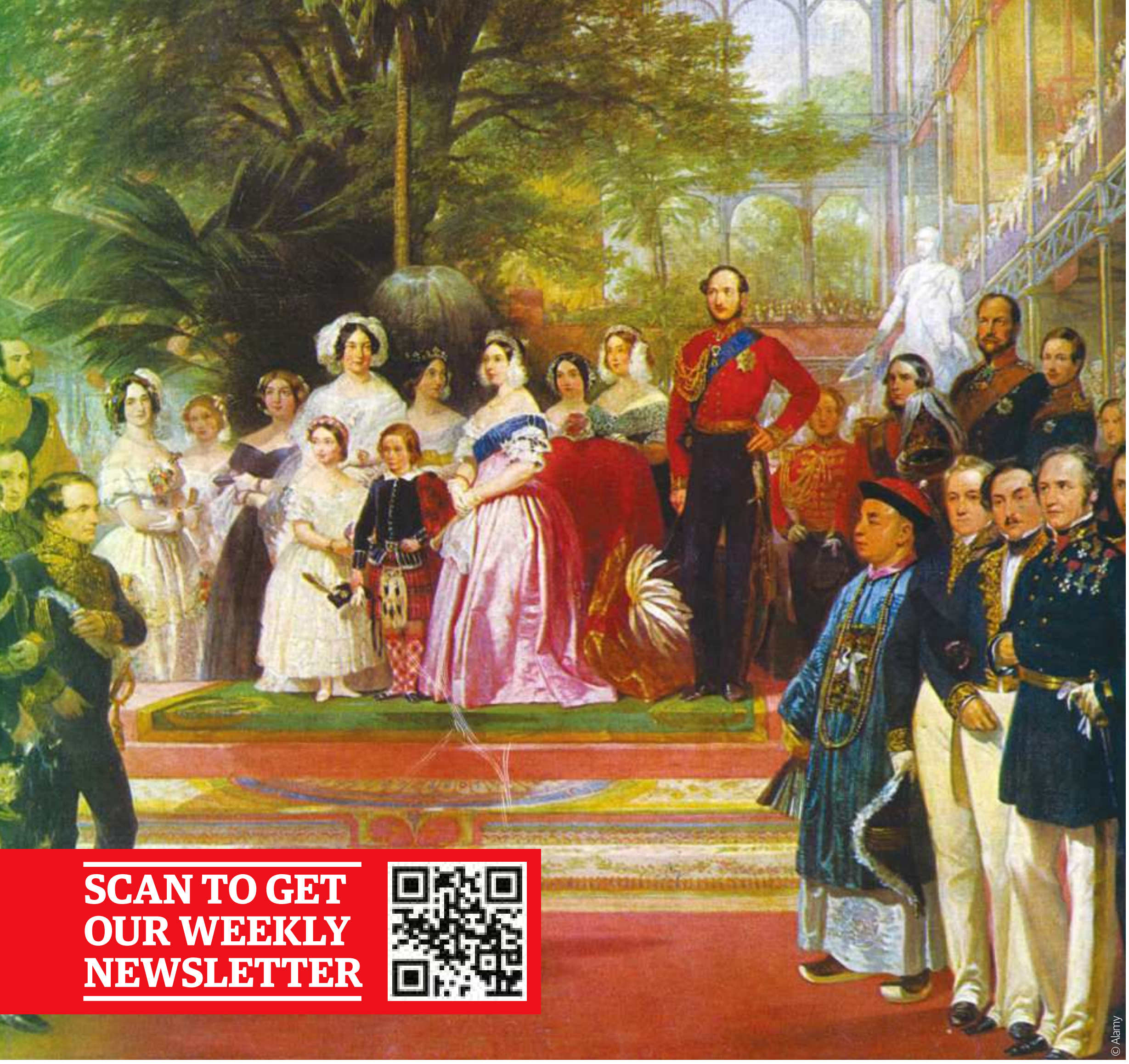
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SCAN TO GET OUR WEEKLY NEWSLETTER

Victoria and Albert with their family for the opening of the Great Exhibition

Welcome

It's been another turbulent year, to say the least. As we come to the end of 2022, I thought a lot about what we should bring you for our December issue. The idea of embracing a great romance story got its hooks into my mind and wouldn't budge, which is usually a sign I should dig a little deeper. So we turned to Queen Victoria, a regular figure in these pages, although interestingly not someone who has graced our cover as much as you might imagine. We've looked in depth at her ascension to the throne and examined the impact of the British Empire during her reign and the role she played. This time, for a different angle on her life, we concentrate on her courtship and marriage to Prince Albert.

We welcome Catherine Curzon, a regular contributor to this magazine and great author in her own right, to walk us through this fascinating romance and a rare case of true love involving a reigning monarch. Hopefully it's a story that will warm your heart a little as the temperature drops. Elsewhere we mark the 50th anniversary of the last Moon landing with Apollo 17, we examine the life of radical writer and thinker Mary Wollstonecraft, and see what historical records exist to back up the Nativity story. It's a very seasonally influenced issue of **All About History**, which I hope you will enjoy.

Jonathan Gordon
Editor

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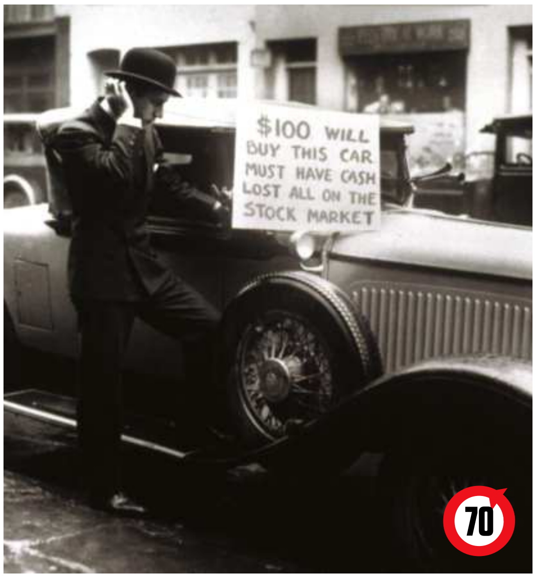
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Victoria and Albert

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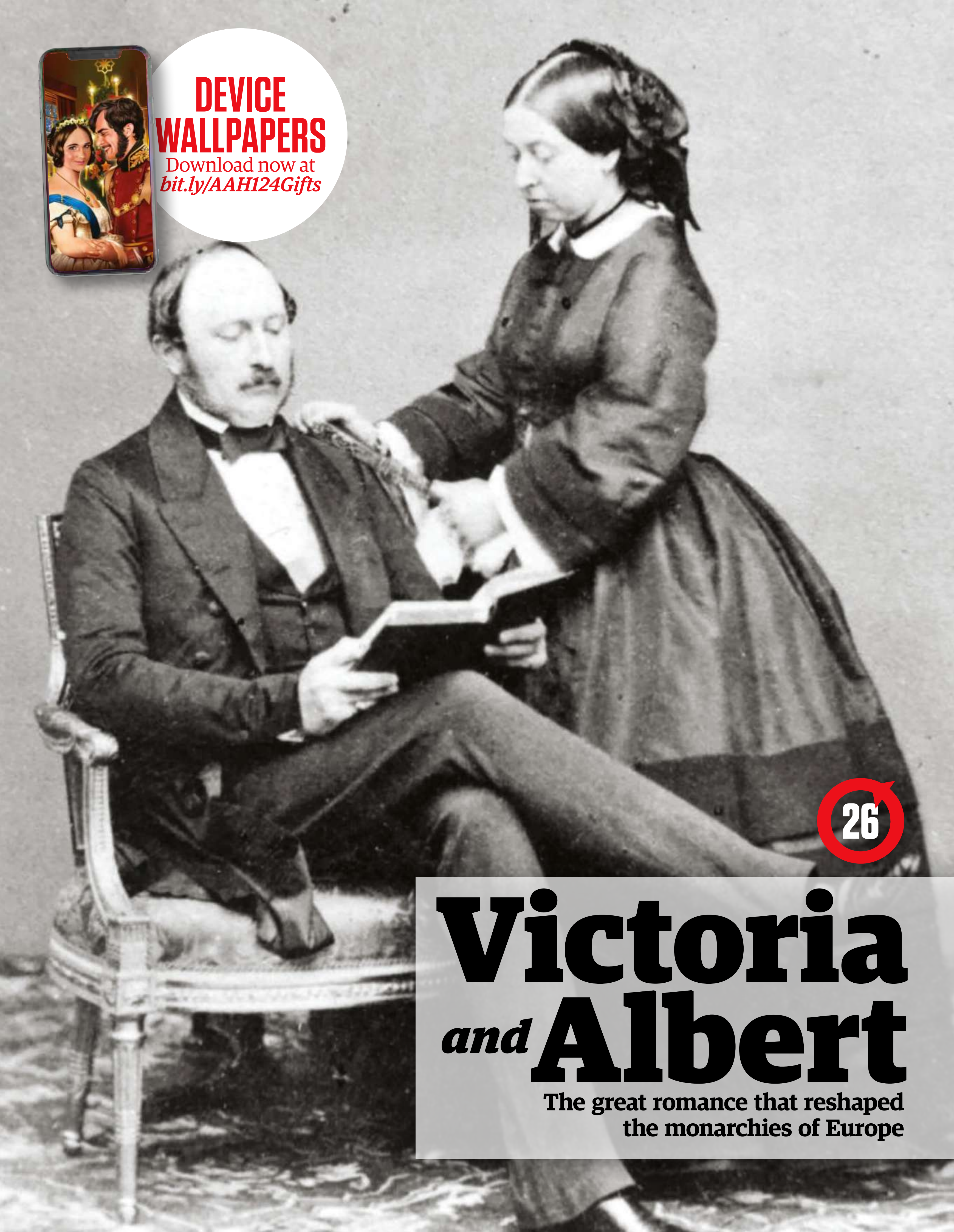

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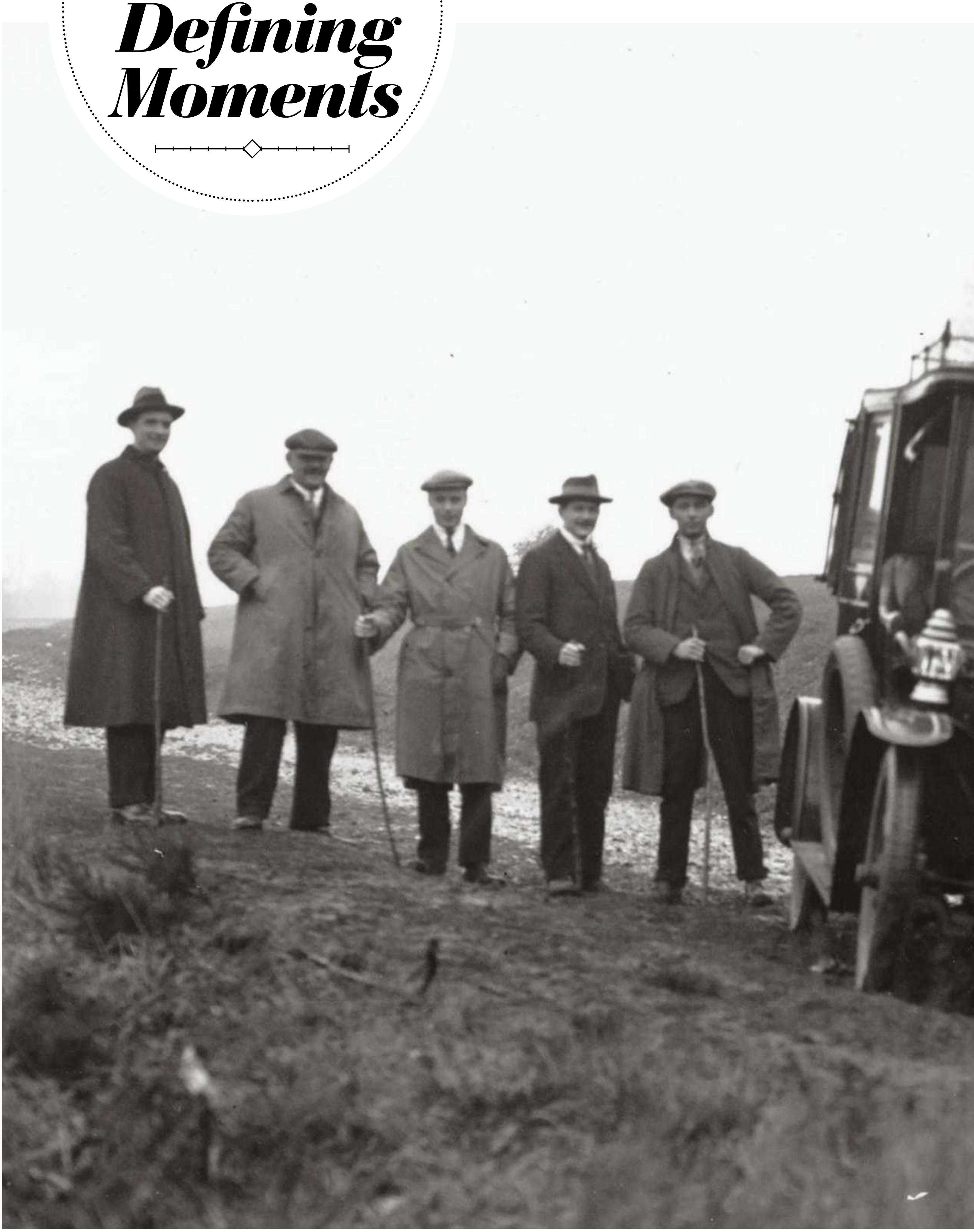
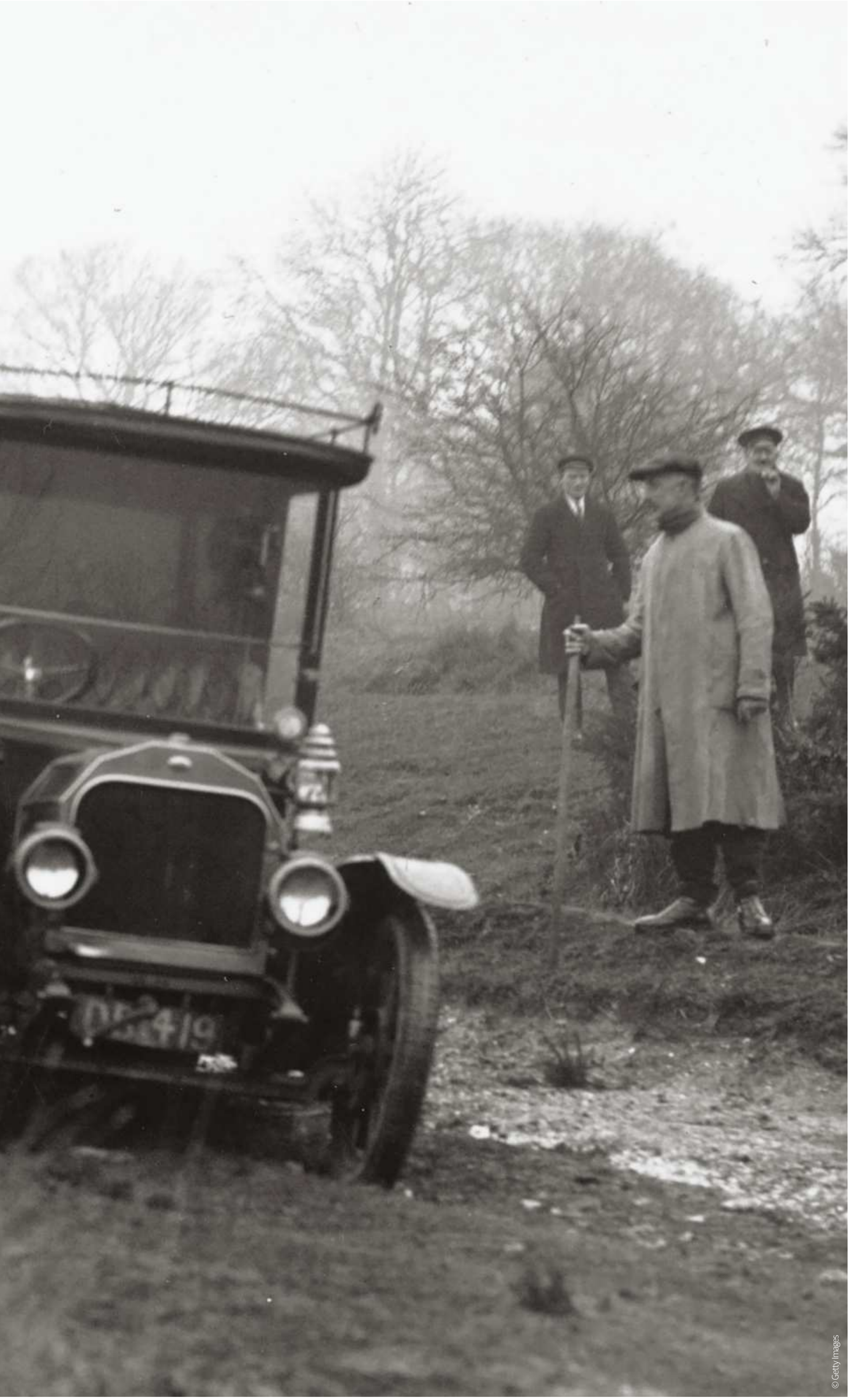
Victoria *and* Albert

The great romance that reshaped the monarchies of Europe

Defining Moments





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6 December 1926

POLICE SEARCH FOR AGATHA CHRISTIE

Renowned crime author Agatha Christie disappeared on 3 December 1926 after an argument with her husband. The next morning her car was found by a quarry in Surrey, sparking intense international media attention and a police investigation. This picture shows a police reconstruction of the disappearance, on 6 December. Christie was found 11 days after she disappeared in a hotel in Harrogate, checked in under a false name. Doctors at the time diagnosed her with memory loss, though there are several theories as to what really happened to her.

© Alamy

21 December 2005

THE UK'S FIRST SAME-SEX CIVIL PARTNERSHIPS

The Civil Partnership Act made it possible for same-sex couples in the UK to enter into a civil partnership, a union largely akin to a marriage. The Act came into force on 5 December 2005, with the first ceremonies allowed on 21 December. Among some of the first couples to obtain a civil partnership were singer Elton John and his partner David Furnish. This photograph shows the couple greeting crowds of well-wishers after their ceremony in Windsor.

INSIDE THE RISE OF THE SHY YOUNG PRINCE WHO WOULD BECOME KING

Replacing his iconic mother as Britain's monarch will be no mean feat for King Charles III, but it is a role that he has been preparing for since childhood. Find out how a life filled with hardships and duty have readied him to ascend the throne.

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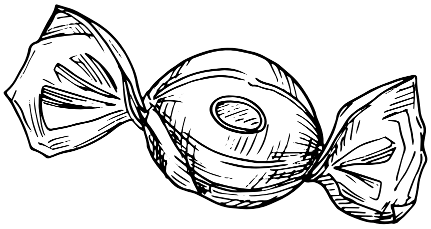
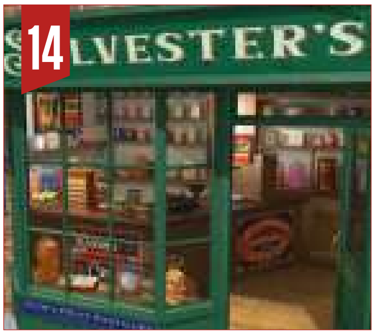
ALL ABOUT SWEETS



Unwrapping the rich and tantalising history of treats and candy, from ancient cultures through to the industrial world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ANATOMY OF A HALWAI SELLER

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CREATORS OF CONFECTIONARY

SWEET MUSEUMS AROUND THE WORLD

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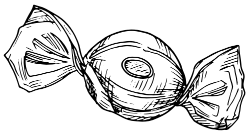
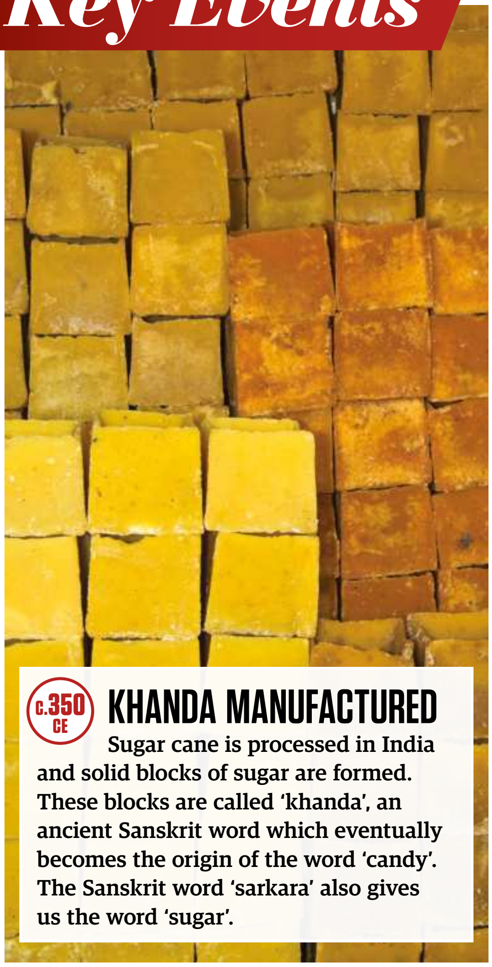


Key Events



c.350 CE KHANDA MANUFACTURED

Sugar cane is processed in India and solid blocks of sugar are formed. These blocks are called 'khanda', an ancient Sanskrit word which eventually becomes the origin of the word 'candy'. The Sanskrit word 'sarkara' also gives us the word 'sugar'.

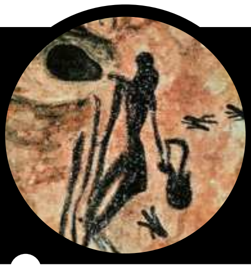
c.1770 TURKISH DELIGHT INVENTED

The sweet treat known as 'lokum' in Turkish is invented by Haci Bekir Effendi in Istanbul. More commonly known as Turkish Delight, the sugared jelly cubes become so popular that Bekir Effendi is appointed as the sultan's confectioner.

The shop opened by Bekir Effendi to sell Turkish Delight in 1777 is still operational today.

CAVEMEN EAT HONEY c.8000 BCE

Ancient man tries to get their fix of sweetness by taking honeycomb from beehives, as shown by this cave painting in Valencia.



c.800 BCE

c.350 CE

SUGAR BROUGHT FROM INDIA TO EUROPE c.350 CE

Small amounts of sugar are brought back from India by the Romans and Greeks and are used in the Mediterranean for medicinal purposes.

ALMOND LOZENGES MADE c.1000

The Arab nations begin making lozenges from almonds, musk and amber. The recipe for these lozenges are mentioned in the world's oldest cookbook, from Persia.

SUCKET MADE c.1350

Candied fruit from the east, known as sucket, is used as a sweet treat which is akin to the boiled sweets we recognise today.

COMFITS USED AS MEDICINE c.1450

Hard sweets made from dried fruit, nuts and herbs covered in sugar are used for medicinal purposes. Liquorice comfits remain a popular sweet.

c.1770

MARSHMALLOWS MADE IN FRANCE c.1800

Marshmallow plant sap is used in a new recipe. French cooks combined the sap with egg whites and sugar to create marshmallows as we recognise them today.

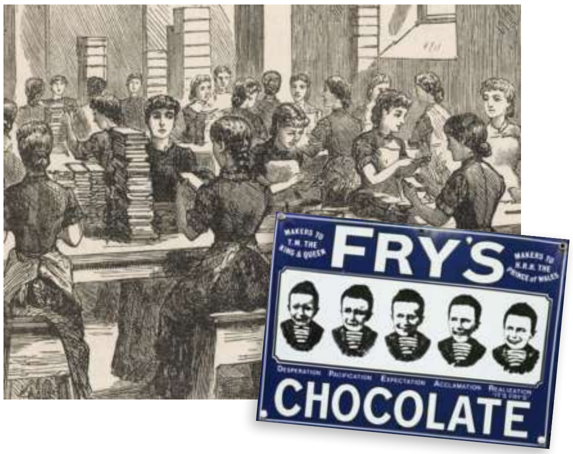
c.800 BCE LIQUORICE ROOT EATEN

Liquorice root is used both as a sweet treat and a medicinal tool by ancient civilisations like the Romans, who give it to their legionaries. The root had previously been used in ancient China for its medicinal qualities.

Many ancient civilisations thought liquorice could be used to treat lung, liver and kidney disease.

1847 FIRST CHOCOLATE BAR MADE

Fry & Son, a company based in Bristol, UK, is the first company to make the chocolate bar as we know it today. The bar is made from cocoa powder, cocoa butter and sugar and is formed into a block.



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ROWNTREE'S PASTILLES
ROWNTREE'S GUM PASTILLES
ROWNTREE'S

1881 PASTILLES AT ROWNTREES

The Rowntree's Company, based in York, hires a French confectioner to develop a recipe for fruit pastilles. The soft fruity sweets, which had a history of being used for medicinal purposes, prove to be a big success for the company.

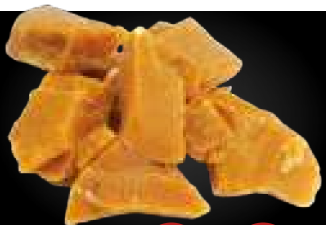
BOILED SWEETS MADE IN SCOTLAND c.1820

Boiled sweets are made for the first time in Scotland, in the 1820s. Sweets like Hawick balls and Berwick cockles are some of the first varieties.

Ross's
BERWICK COCKLES

TOFFEE FIRST RECORDED 1825

The word 'toffee' appears in the Oxford English Dictionary for the first time. Toffee, made from sugar and butter, becomes a popular sweet treat in Britain.



HERSHEY'S FOUNDED 1894

Hershey Chocolate Company is established by Milton S Hershey in Pennsylvania, USA. The Hershey Company later becomes one of the largest chocolate manufacturers in the world.

1847 1881 1887 1920

CADBURY'S FOUNDED 1824

John Cadbury sets up a shop selling cocoa and drinking chocolate. The business will eventually become Cadbury's, one of the world's largest confectionery brands.

COMMERCIAL CHEWING GUM SOLD 1848

John Curtis, an American businessman, becomes the first person to make chewing gum and sell it commercially. He later begins to mass produce gum.

LIQUORICE ALLSORTS CREATED 1899

According to the popular story, the Liquorice Allsorts collection of sweets is created when a salesman at Bassett's trips while carrying a tray of different liquorice products.

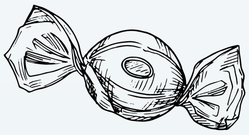
1887 ROCK INVENTED

Candy sticks of rock are first invented in the English town of Dewsbury by a confectioner called Ben Bullock. It is originally called 'Fair Rock' and is sold at fairgrounds, but later becomes associated with the British seaside.

Many people believe that rock was invented in the seaside town of Morecambe by the confectioner Dick 'Dynamite' Taylor.

1920 HARIBO FOUNDED

Hans Riegel establishes HARIBO as a sweet production company on 13 December 1920 in Bonn, Germany. Riegel hires his wife as the first employee. The company produces gummies and eventually becomes one of the most famous sweet brands in the world.



VICTORIAN SWEET SHOP

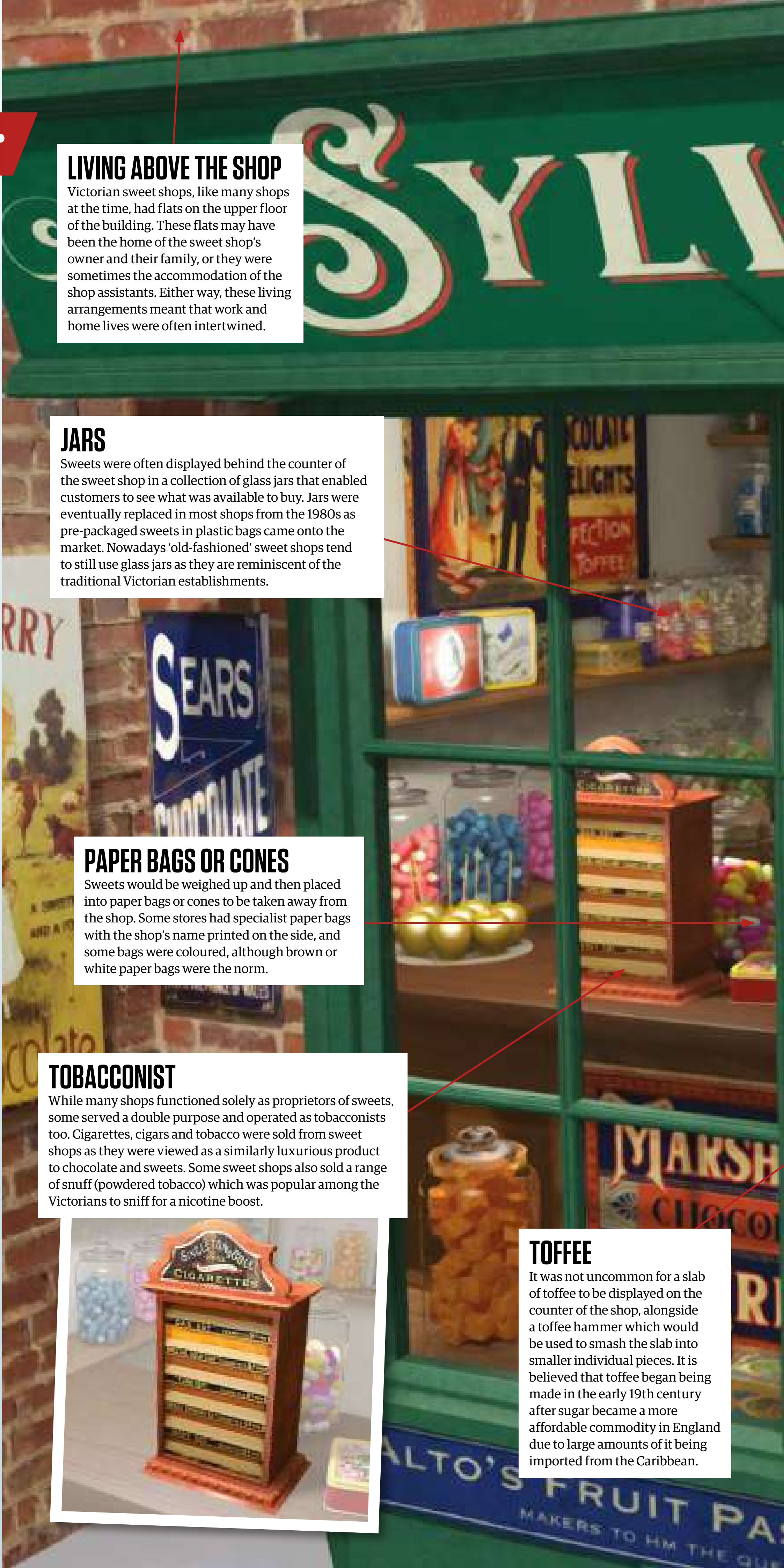
United Kingdom
c.1820 – present

The advent of sweet shops came about with the popularisation of confectionary products in the mid-19th century. Mass production meant traditional sweet treats could be made available to all, and though sweets had been sold in different kinds of stores before, there were now enough being produced to dedicate entire establishments to them.

The sweet shop served the local community and stocked an array of products, from boiled sweets to chocolate bars to liquorice. Some shops made their own confectionery on site, using copper pans to boil sugar for candies or making fresh toffee or fudge to sell. Chocolate products also began to become more popular in the later 19th century as British companies began to produce and sell chocolate bars. While companies like Cadbury had been selling cocoa and hot chocolate since the early 1800s, it wasn't until 1847 that Fry's made the first chocolate bar. As other confectioners began producing chocolate products, sweet shops began to stock more chocolate alongside their traditional sweets.

In the 20th century, sweets became a luxury product due to rationing during the World Wars. However, sweets remained a popular commodity as a treat to send to loved ones at the front or as special gifts for those left behind at home. After the conflicts ended, advancements in manufacturing and the end of rationing meant that a diverse array of confectionery began to be made and sweet shops were once again on top.

While the majority of dedicated sweet shops ceased to exist through the late 20th and 21st centuries due to the rise in supermarkets, some 'old-fashioned' sweet shops still exist and can be found in towns and villages throughout the UK. The novelty and nostalgia of a Victorian sweet shop takes customers back in time.



LIVING ABOVE THE SHOP

Victorian sweet shops, like many shops at the time, had flats on the upper floor of the building. These flats may have been the home of the sweet shop's owner and their family, or they were sometimes the accommodation of the shop assistants. Either way, these living arrangements meant that work and home lives were often intertwined.

JARS

Sweets were often displayed behind the counter of the sweet shop in a collection of glass jars that enabled customers to see what was available to buy. Jars were eventually replaced in most shops from the 1980s as pre-packaged sweets in plastic bags came onto the market. Nowadays 'old-fashioned' sweet shops tend to still use glass jars as they are reminiscent of the traditional Victorian establishments.

PAPER BAGS OR CONES

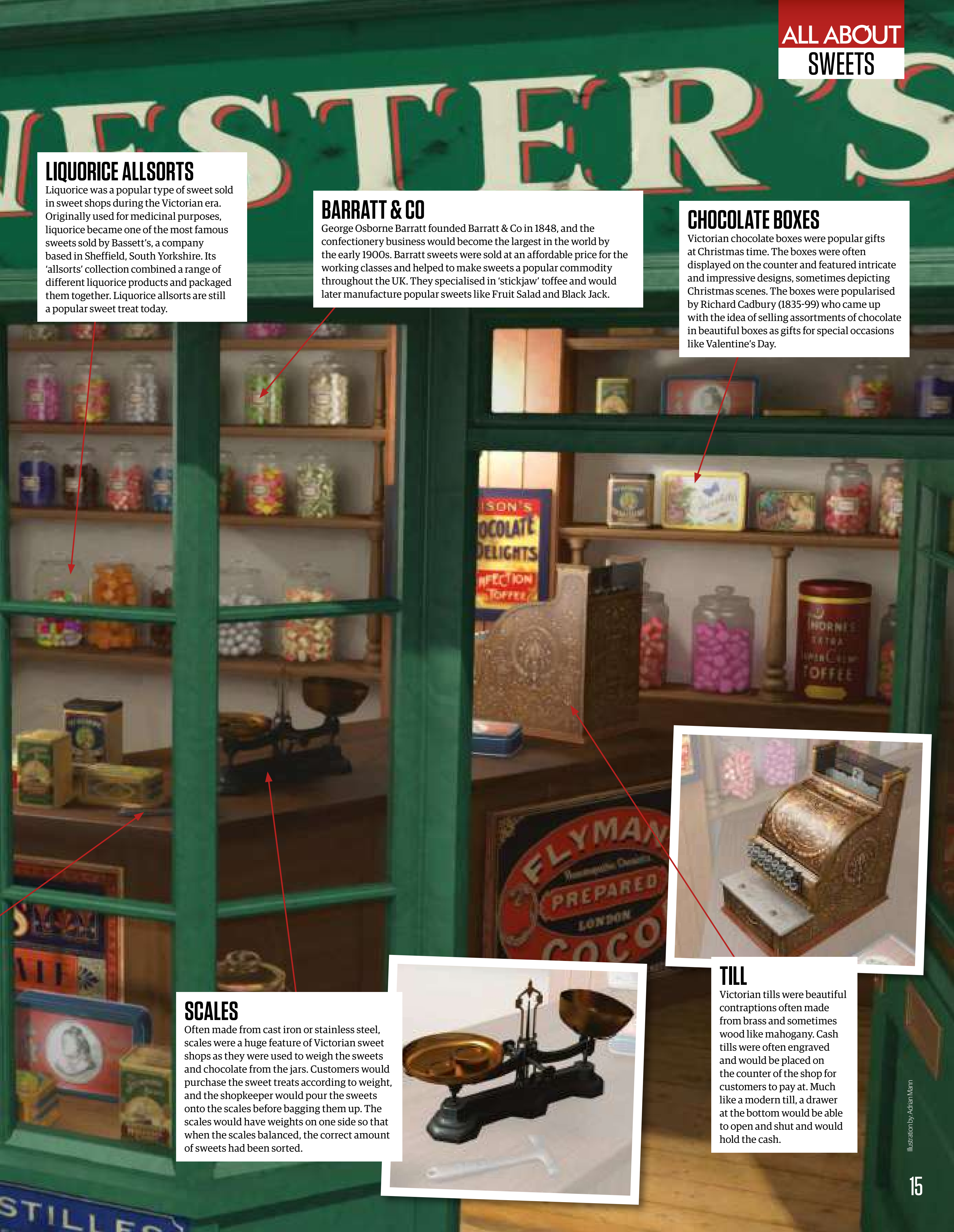
Sweets would be weighed up and then placed into paper bags or cones to be taken away from the shop. Some stores had specialist paper bags with the shop's name printed on the side, and some bags were coloured, although brown or white paper bags were the norm.

TOBACCONIST

While many shops functioned solely as proprietors of sweets, some served a double purpose and operated as tobacconists too. Cigarettes, cigars and tobacco were sold from sweet shops as they were viewed as a similarly luxurious product to chocolate and sweets. Some sweet shops also sold a range of snuff (powdered tobacco) which was popular among the Victorians to sniff for a nicotine boost.

TOFFEE

It was not uncommon for a slab of toffee to be displayed on the counter of the shop, alongside a toffee hammer which would be used to smash the slab into smaller individual pieces. It is believed that toffee began being made in the early 19th century after sugar became a more affordable commodity in England due to large amounts of it being imported from the Caribbean.



LIQUORICE ALLSORTS

Liquorice was a popular type of sweet sold in sweet shops during the Victorian era. Originally used for medicinal purposes, liquorice became one of the most famous sweets sold by Bassett's, a company based in Sheffield, South Yorkshire. Its 'allsorts' collection combined a range of different liquorice products and packaged them together. Liquorice allsorts are still a popular sweet treat today.

BARRATT & CO

George Osborne Barratt founded Barratt & Co in 1848, and the confectionery business would become the largest in the world by the early 1900s. Barratt sweets were sold at an affordable price for the working classes and helped to make sweets a popular commodity throughout the UK. They specialised in 'stickjaw' toffee and would later manufacture popular sweets like Fruit Salad and Black Jack.

CHOCOLATE BOXES

Victorian chocolate boxes were popular gifts at Christmas time. The boxes were often displayed on the counter and featured intricate and impressive designs, sometimes depicting Christmas scenes. The boxes were popularised by Richard Cadbury (1835-99) who came up with the idea of selling assortments of chocolate in beautiful boxes as gifts for special occasions like Valentine's Day.

SCALES

Often made from cast iron or stainless steel, scales were a huge feature of Victorian sweet shops as they were used to weigh the sweets and chocolate from the jars. Customers would purchase the sweet treats according to weight, and the shopkeeper would pour the sweets onto the scales before bagging them up. The scales would have weights on one side so that when the scales balanced, the correct amount of sweets had been sorted.

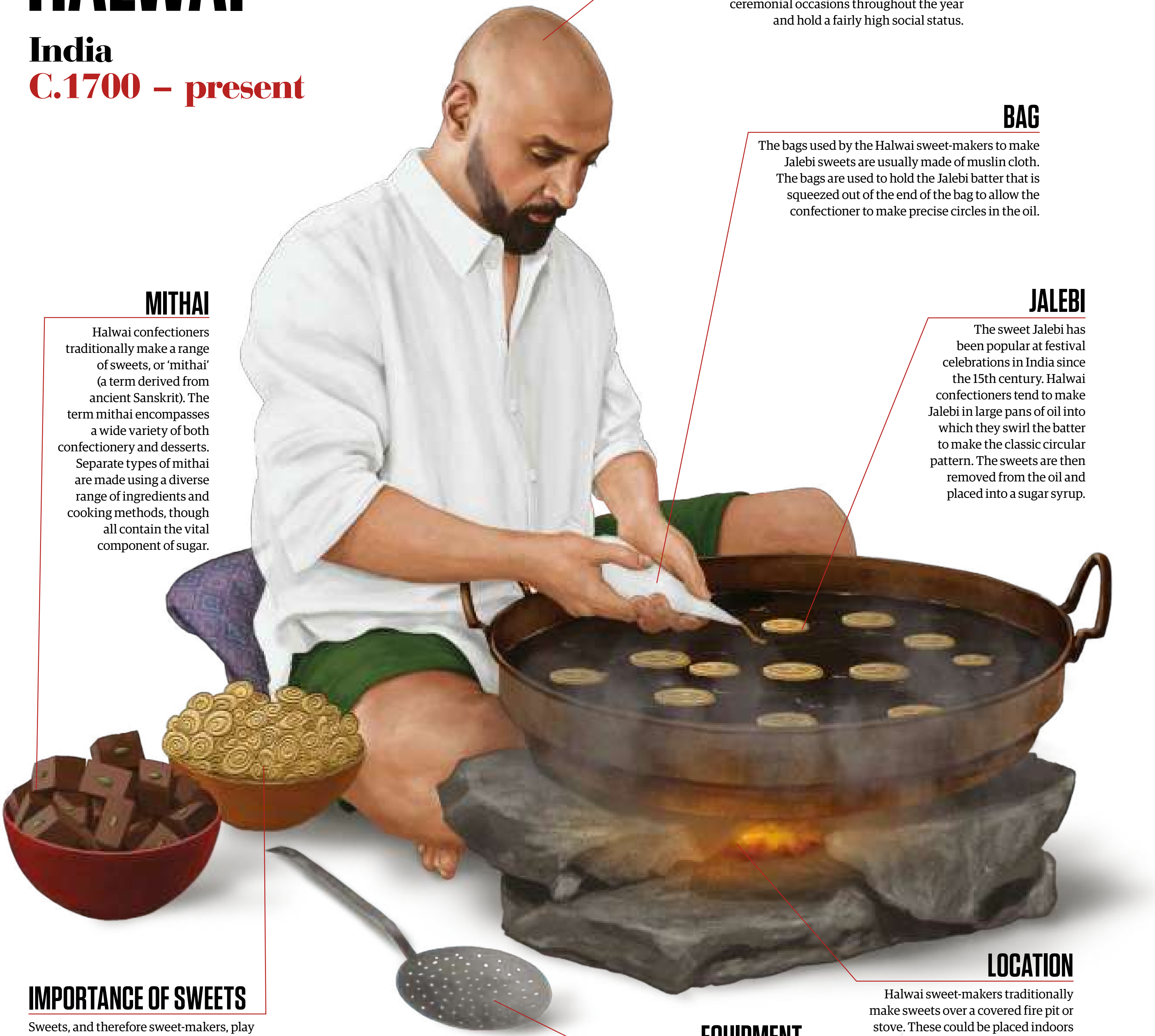
TILL

Victorian tills were beautiful contraptions often made from brass and sometimes wood like mahogany. Cash tills were often engraved and would be placed on the counter of the shop for customers to pay at. Much like a modern till, a drawer at the bottom would be able to open and shut and would hold the cash.

Illustration by: Adrian Mann

HALWAI

India
C.1700 – present



CASTE

The caste system in India has existed in some form or another for thousands of years. The Halwai caste traditionally occupy jobs as sweet-makers and confectioners. They make classic sweets for important religious and ceremonial occasions throughout the year and hold a fairly high social status.

BAG

The bags used by the Halwai sweet-makers to make Jalebi sweets are usually made of muslin cloth. The bags are used to hold the Jalebi batter that is squeezed out of the end of the bag to allow the confectioner to make precise circles in the oil.

MITHAI

Halwai confectioners traditionally make a range of sweets, or 'mithai' (a term derived from ancient Sanskrit). The term mithai encompasses a wide variety of both confectionery and desserts. Separate types of mithai are made using a diverse range of ingredients and cooking methods, though all contain the vital component of sugar.

JALEBI

The sweet Jalebi has been popular at festival celebrations in India since the 15th century. Halwai confectioners tend to make Jalebi in large pans of oil into which they swirl the batter to make the classic circular pattern. The sweets are then removed from the oil and placed into a sugar syrup.

IMPORTANCE OF SWEETS

Sweets, and therefore sweet-makers, play an important part in Indian culture. When celebrating occasions such as festivals, sweets are often offered as gifts, either to other people at the event or to a religious being. Sweets have also been an important component of weddings in India.

EQUIPMENT

The large pan used by the Halwai confectioners means that a large amount of sweets can be made in one go. Likewise, the large flat sieve ensures efficiency in the sweet-making process as sweets can be removed from the pan all at once.

LOCATION

Halwai sweet-makers traditionally make sweets over a covered fire pit or stove. These could be placed indoors or outdoors, and it is not uncommon to see Halwai confectioners making sweets outdoors at marketplaces. Halwai shops have sold Indian sweets since the 1700s.

Illustration by: Kevin McGivern

Historical Treasures

PSYCHEDELIC PEZ DISPENSER

This unique Pez dispenser was released to capitalise on the 'flower power' craze

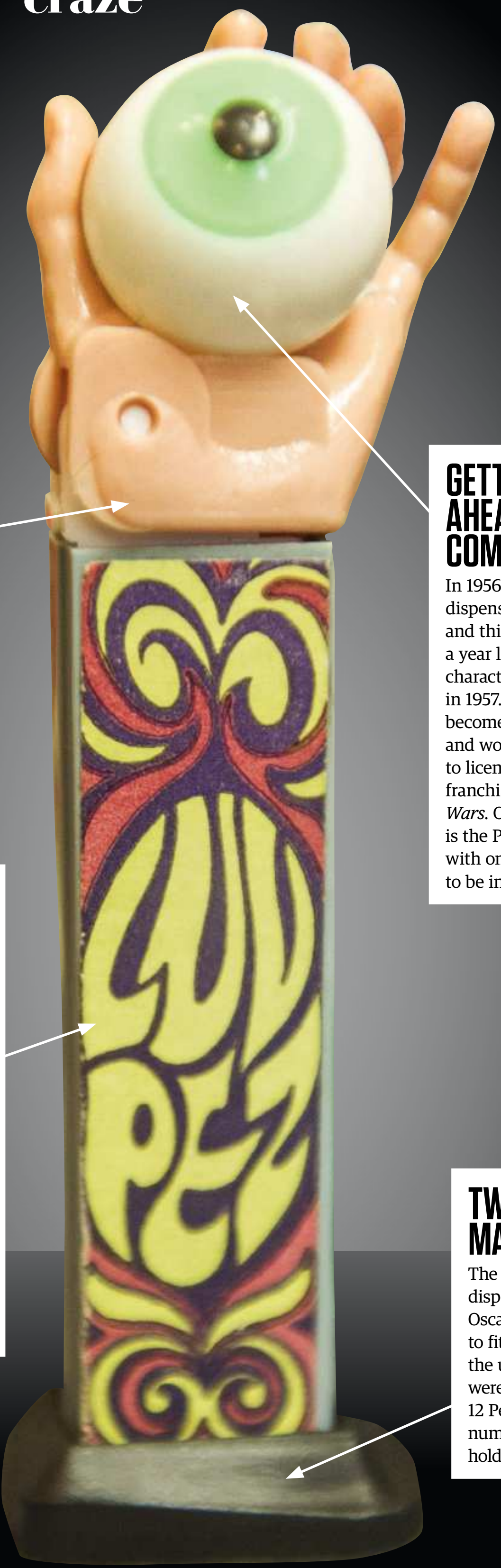
1968

Pez was originally created by Austrian inventor Eduard Haas III in 1927 as a possible alternative to smoking. At this point in their development Pez sweets were peppermint flavoured, round not square, and not sold alongside the cartoonish dispensers but in small tins. The first dispenser was introduced at the Vienna trade fair in 1949 and was invented by Oscar Uxa. The original dispensers lacked the now iconic character heads and designs that have made the brand popular among children. Instead their lighter-esque design continued the notion that Pez was an alternative to smoking.

Pez began its American distribution in 1952, with the goods imported from Europe and distributed throughout the United States. It was here, following World War II when plastic production became increasingly more prominent, that Pez began to experiment with more artistic dispensers. During the 1950s these were increasingly aimed towards children, with the 1957 Halloween Witch being the first 'character' dispenser.

During the 1960s hippie culture began to take hold across the United States. This culture stated 'make love, not war' and was fuelled by a new interest in music, art and hallucinogenic drugs. Hippie culture was defined as a counterculture movement, a radical statement against the clean-cut nuclear family of the 1950s. In 1967 hippie culture reached its peak with the so-called 'Summer of Love'. In particular, San Francisco became a haven for many young hippies, who travelled there for the Monterey Pop Festival.

In 1968, Haas sought to capitalise on the new movement and the Pez company created the Psychedelic Eye dispenser shown here. Pez also released a similar Psychedelic Flower dispenser that featured a plastic rose-like design with an eyeball in its centre. Unusually, a new and unique flavour was introduced to accompany the dispenser, designed to taste of flowers. Unfortunately, though perhaps mercifully given stories of its taste, the Flower Pez was pulled off the market. Now, the psychedelic Pez dispenser is considered one of the most unusual of the roughly 1,500 dispensers that Pez has produced, and can still be found online.



CHLOROPHYLL FLAVOUR

As part of the company's move to appeal to the 'Flower Power' generation, a chlorophyll mint flavour was introduced using concentrated flavouring. This joins a short list of retired Pez flavours, including Cola and Eucalyptus-Menthol.

GETTING AHEAD OF THE COMPETITION

In 1956, a space gun dispenser was introduced and this was followed a year later with the first character head dispenser in 1957. This would become a popular trend and would later lead to licences for popular franchises such as *Star Wars*. One of the rarest is the Political Donkey, with only three known to be in existence.

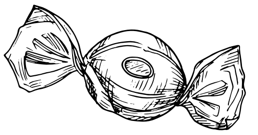
EYE-OPENING ART

The wrapper text is as equally psychedelic as the plastic eyeball dispenser piece. Doubtless this design reflects the interest in psychedelic art by artists such as Alton Kelley, Stanley Mouse and Rick Griffin. Music promoter Bill Graham hired artists such as these to produce posters for Jimi Hendrix and The Grateful Dead, among others.

TWELVE IS THE MAGIC NUMBER

The original Pez dispenser created by Oscar Uxa was designed to fit comfortably into the user's pocket. They were also created to hold 12 Pez tablets, the same number that dispensers hold to this day.

© Alamy



Hall of Fame

CREATORS OF CONFECTIONARY

A tantalising selection of ingenious inventors who gifted us some of the tastiest of treats

Hans Riegel Sr

German, 1893 – 1945

The founder of the world-famous Haribo confectionary company, Hans Riegel Sr is also credited with creating the first Gummy Bear, in 1922. This original gelatin-based sweet was known as the Dancing Bear. Following his death in 1945, the Haribo company was then operated by his son, Hans Riegel Jr, who saw the company grow into the international giant it is today, at one point producing around 70 million Gummy Bears a day.

VIOLET MACKINTOSH

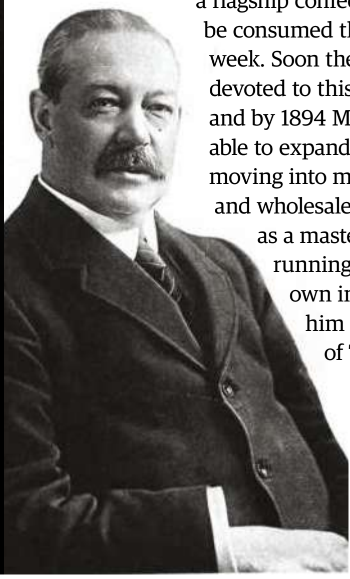
BRITISH, 1866 – 1932

The wife of John Mackintosh, she ran the pair's famous pastry-turned-toffee-shop with her husband - in fact the week of their honeymoon was spent setting up the shop together in Halifax, Yorkshire. Violet, who had been a confectioner's assistant before her marriage, was instrumental in the invention of the pair's popular toffee. Her husband encouraged her to experiment with confectionary and it was her recipe that was then sold. Within 30 years they were said to be producing two billion pieces of toffee per year. The pair's popular toffee can still be found in boxes of Quality Street.

JOHN MACKINTOSH

BRITISH, 1868 – 1920

Known as the 'King of Toffee', the secret of Mackintosh's celebrated modern toffee was a blend of American-style caramel with the more brittle English toffee. At the time of its creation Mackintosh ran a pastry shop with his wife, Violet, in Halifax, Yorkshire. Realising that half of their money was being made on a Saturday, they sought a flagship confection that could be consumed throughout the week. Soon the shop became devoted to this single product and by 1894 Mackintosh was able to expand, eventually moving into manufacturing and wholesale. He was known as a master of promotion, running adverts with his own image proclaiming him to be the 'King of Toffee'.



Milton S Hershey

American, 1857 – 1945

The founder of arguably the most famous brand of American chocolate, Milton S Hershey discovered his love for confectionery at the age of 14. Although his first candy company ended in bankruptcy, in 1894 he founded the Hershey Chocolate Company. Hershey was also an industrialist and founded the Hershey Industrial School. This institution provided both education and means of employment for orphaned boys. He also founded the town of Hershey for the company's workers.

During World War II, Hershey oversaw the production of heat-resistant chocolate bars for troops in tropical climates

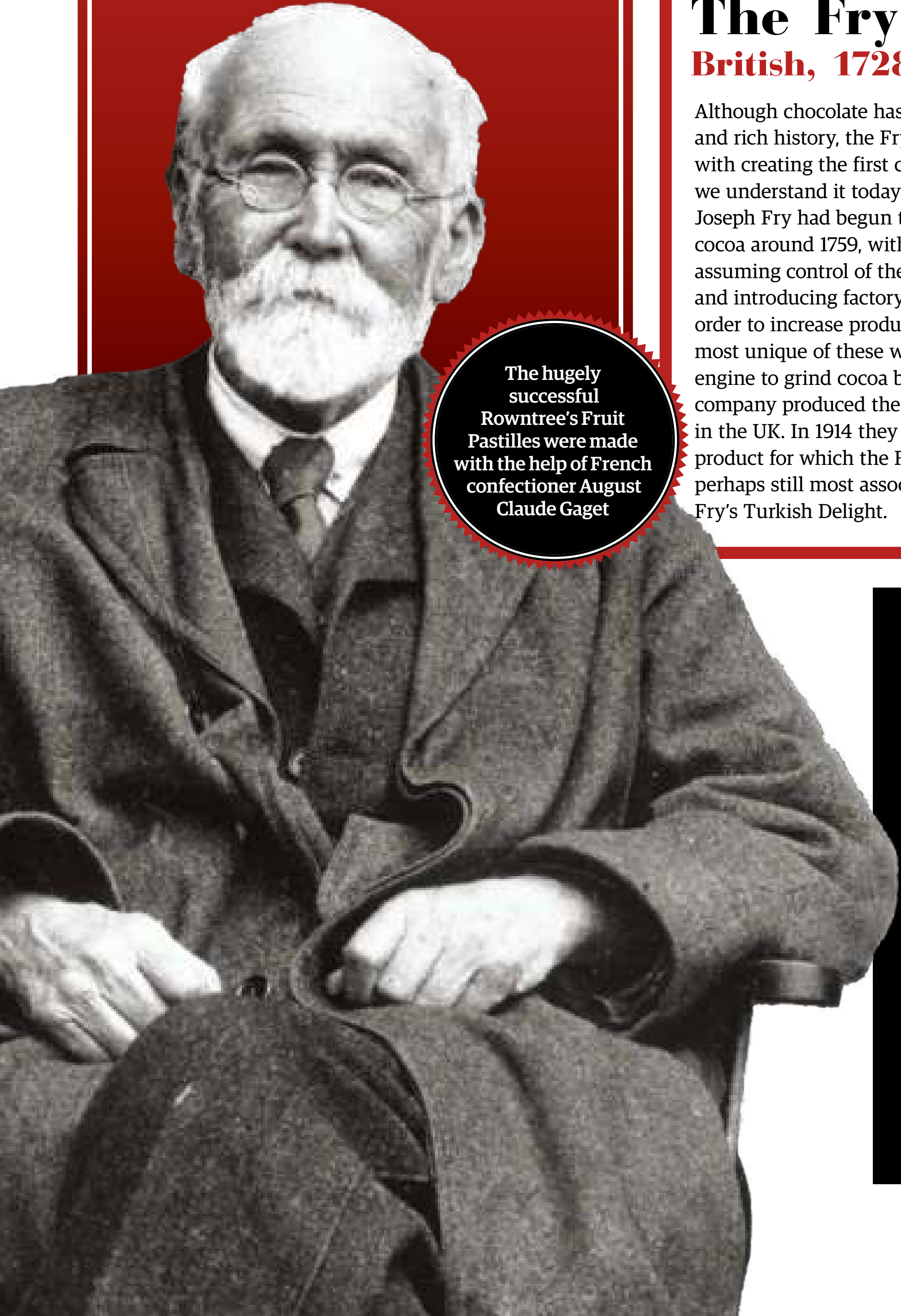
HERSHEY'S
"One is only
HAPPY
in proportion
as he makes others
FEEL HAPPY"

All images © Alamy; © Getty Images

Joseph Rowntree

British, 1836 – 1925

Rowntree's Chocolate was founded by Henry Isaac Rowntree in 1862. However it was not until 1869, when Joseph Rowntree joined his younger brother in running his chocolate factory, that the company grew. In 1881 they introduced their famous Fruit Pastilles, which are still made and enjoyed today. The company's growth between 1883 and 1894 is considered to have been largely the result of these popular sweets. Alongside his ground-breaking confectionery business, Joseph Rowntree was also a philanthropist who cared greatly about his employees' quality of life. He created a number of trusts and campaigned heavily for social reform.



The hugely successful Rowntree's Fruit Pastilles were made with the help of French confectioner August Claude Gaget

HACI BEKIR EFFENDI

TURKISH, 1700s

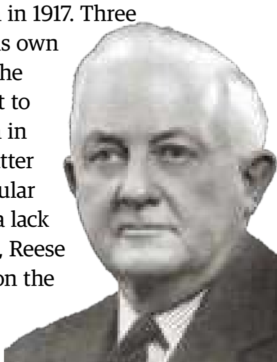
Haci Bekir Effendi is often stated to have been the inventor of Turkish Delight, originally known as Lokum, which he sold at a shop in Istanbul he opened in 1777 (his family still runs it today). So renowned were Bekir Effendi's sweet-making skills that he was offered the position of chief confectioner by Sultan Mahmud II. The descendents of Bekir Effendi held this position until the Ottoman Empire's collapse after WWI. While some doubt he single-handedly invented the sweet, his legacy to the history of confection is nonetheless astounding.

Image source: wiki/ wptz.com

HB REESE

AMERICAN, 1879 – 1956

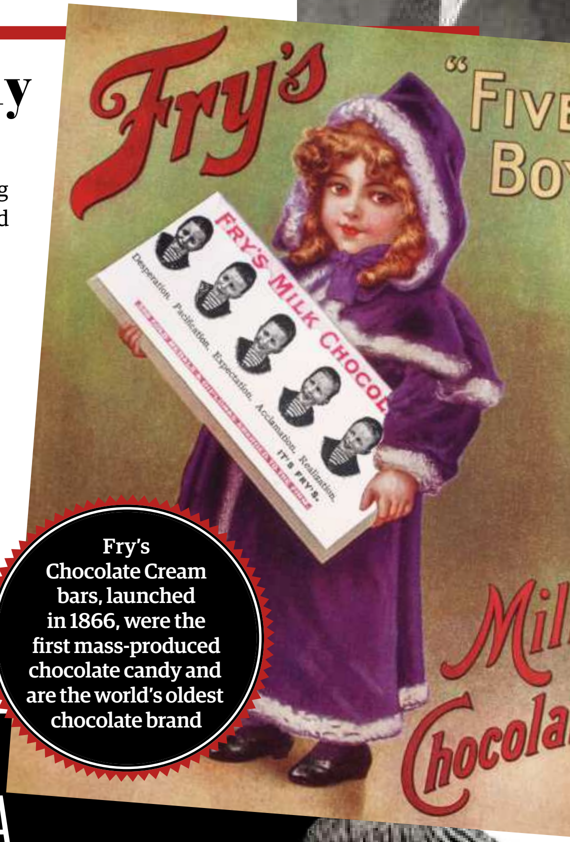
HB Reese first began experimenting with candy-making after taking a job at a Hershey's dairy farm in 1917. Three years later he founded his own candy company, though he would eventually sell out to Hershey's. One invention in particular, the peanut butter cup, would prove so popular that during WWII, with a lack of sugar due to rationing, Reese was able to concentrate on the production of this one product alone.



The Fry Family

British, 1728 – 2010

Although chocolate has an incredibly long and rich history, the Fry family is credited with creating the first chocolate bar as we understand it today in 1847. Quaker Joseph Fry had begun the production of cocoa around 1759, with his sons later assuming control of the family business and introducing factory methods in order to increase productivity. One of the most unique of these was using a steam engine to grind cocoa beans. In 1873 the company produced the first Easter Egg in the UK. In 1914 they introduced the product for which the Fry's name is perhaps still most associated with: Fry's Turkish Delight.


Fry's
"FIVE
BOY
FRY'S MILK CHOCOL
Desperation, Pacification, Expectation, Acclamation, Realization.
IT'S FRY'S.
Mil
Chocola

Fry's Chocolate Cream bars, launched in 1866, were the first mass-produced chocolate candy and are the world's oldest chocolate brand

TAICHIRO MORINAGA

JAPANESE, 1865 – 1937

According to Morinaga & Company, when Taichiro was offered a piece of candy by a stranger upon moving to America in 1888 it was a moment that changed his life and he very quickly set about learning how to make American-styled candy. In 1899 he returned to Japan, where he sold his candy on the street from a cart. Such was the popularity of these sweet treats that he was able to set up his own store. Eventually in 1918 the Morinaga Candy Company was established – Japan's first modern candy company.

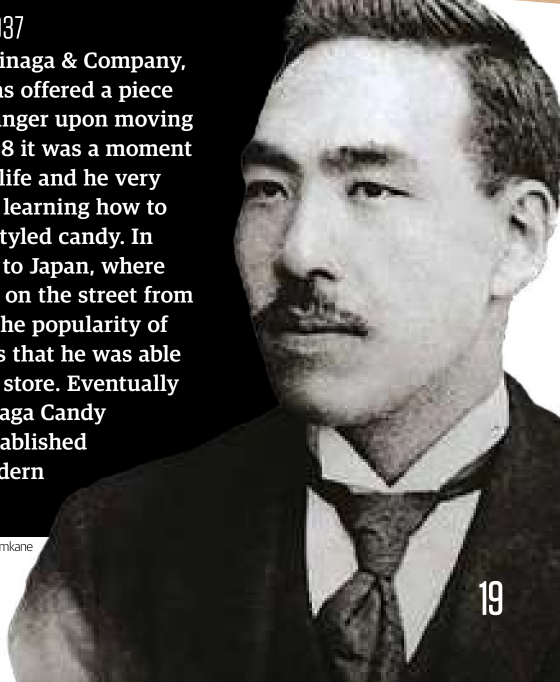
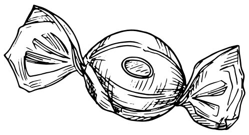


Image source: wiki/ rmkane



Q&A

SWEETS THROUGH HISTORY

Paul Chrystal discusses the development of sweets throughout the centuries and their versatile nature

Who were the first people in history to make sweets?

There's a lot of controversy about that but really the first sweet was actually honeycomb that was discovered on a wall painting from about 8000 BCE. The painting showed a caveman who was hanging on a rope raiding a honeycomb in a cave near Valencia. That is the first image that represented someone coveting and eating sweets. That was followed, probably around about the same time but there's no real evidence for it, with the Arab nations who used almond lozenges laced with musk and amber. They're mentioned in the earliest cookbook that we know about, which comes from Persia (present-day Iran). After that, around 1350 we have evidence of something called sucket, which was a sweet that you would suck. Sucket was candied fruit and really was the forerunner of what we recognise as boiled sweets. By the 1820s Scotswomen were making boiled sweets. All the while Indians were making what was called khanda (where we get our word candy from) and that was produced by boiling sugar cane. People who came from other countries looked on in amazement at them 'making honey without bees'. So, sugar cane came into its own and confectionery and sweets never looked back.

Have sweets served a purpose other than being a delicious treat?

Sweets in the early days were used as a medicine. Initially, anything that was a medicine that contained sugar was a 'confection'. Over time, the confections contained less and less medicinal content. The medicinal part of it was diminished for the simple reason that if you didn't have to put the medicinal content into it then you made more money because it was cheaper to produce. So confections turned into sweets in the end. We still get them today. If you've got a sore throat you buy throat lozenges: they haven't got much of the medicinal content in them but they're basically a manifestation of the same thing. The other nasty thing that went on were sweet 'cigarettes'. In some cases they were packaged in lookalike Marlboro or Players packs, so not only were the cigarettes pretend cigarettes but they were made all the more tempting because they were branded and packed in original and genuine cigarette packs that people like Marlboro sent to sweet cigarette companies. They were used on a large scale to encourage children to smoke real cigarettes. A lot of that was going on in the 1950s and 1960s.

Paul Chrystal is an author and broadcaster who has written over 120 books and articles on various subjects, including *The History of Sweets*. He has acted as a historical consultant for National Trust attractions in York and is the history editor for the *Yorkshire Archaeological Journal*.

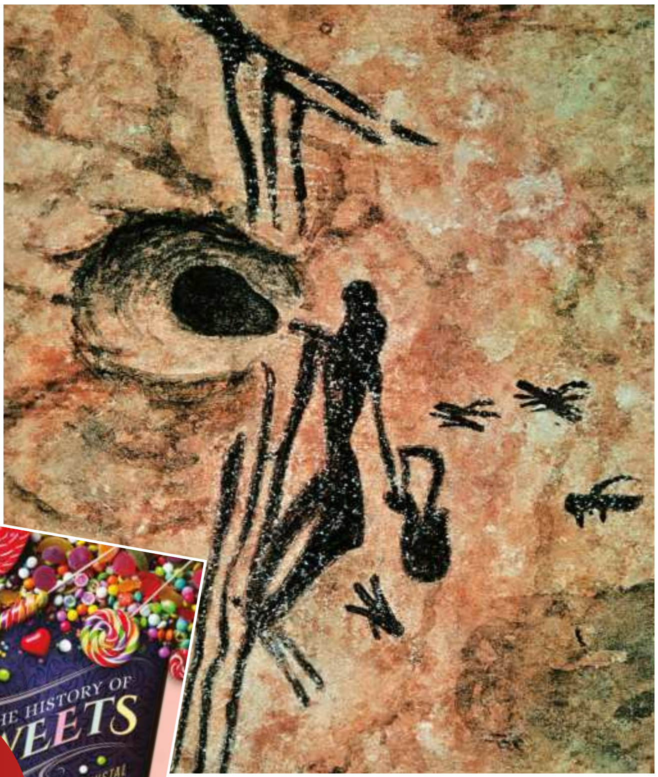
LARGEST SALE IN THE WORLD
Victory V
FOR COLD JOURNEYS

ABOVE A tin of Victory V lozenges from 1920

What in your opinion are some of the most interesting sweets from history?

There are interesting sweets like Fisherman's Friends that really did serve a purpose. Fishermen had these sweets when they were going out into the rough seas around Britain and Canada and the States and so on. Although they may not have had any real benefit, they were basically a solace to these people and if you sucked on a Fisherman's Friend your sea journey was probably a little more tolerable in gales and such. Then there were sweets called Nigroids [now Vigroids], which were liquorice, that lots of famous singers swear by. They soothe the throat and singers have them before they go on stage. Lots of well-known singers still use Vigroids today. There were also Victory V's, which had a similar sort of impact as Fisherman's Friends. They [had a warming quality] and could have made life a bit easier for mountaineers and people [working] on heights.

Photo courtesy of: Anne Chrystal



What are some of the darker aspects of the history of sweet manufacturing?

Sweets are obviously very closely linked to slavery. One of the great constituents [of sweets] is sugar and sugar was one of the biggest causes of slavery for 200 to 300 years. So sweets are very heavily implicated in the slavery history of colonial countries. Another great problem is adulteration. Sweets, like virtually every food commodity in the world, were adulterated with one thing or another. All sorts of stuff was shovelled into the manufacture of sweets to pad them out. The more adulteration you put in, the less expensive it is to produce the sweet so adulteration was a big business. The most famous case in the UK was the Bradford humbug poisoning (1858), where arsenic was confused with the normal constituents of the humbug and the manufacturer put arsenic into the mix and killed over 140 people. Also, sweets were very colourful and very often the colourants that were used were toxic. In other words, they were poisonous chemicals. In the early days of radium when radium was discovered, it was used in the manufacture of sweets. People were eating something that was full of radioactive material.

Why did sweets become a more popular and ubiquitous commodity in the 19th century?

The main reason was sugar taxes. Once the sugar taxes were relaxed or reduced, the cost of sweets went down. Most people in the 19th century, certainly in Northern Europe, were very poor. Sweets were out of their reach and for many years sweets, much like tea and coffee, were the preserve of the middle classes and the rich. When the sugar tax was relaxed it brought sweets into the orbit of people lower down the food chain. The other reason was one I've already mentioned and that was adulteration. Once sweet manufactures got clever about shovelling rubbish into the sweet, there were fewer expensive ingredients so it made the manufacturing process cheaper.

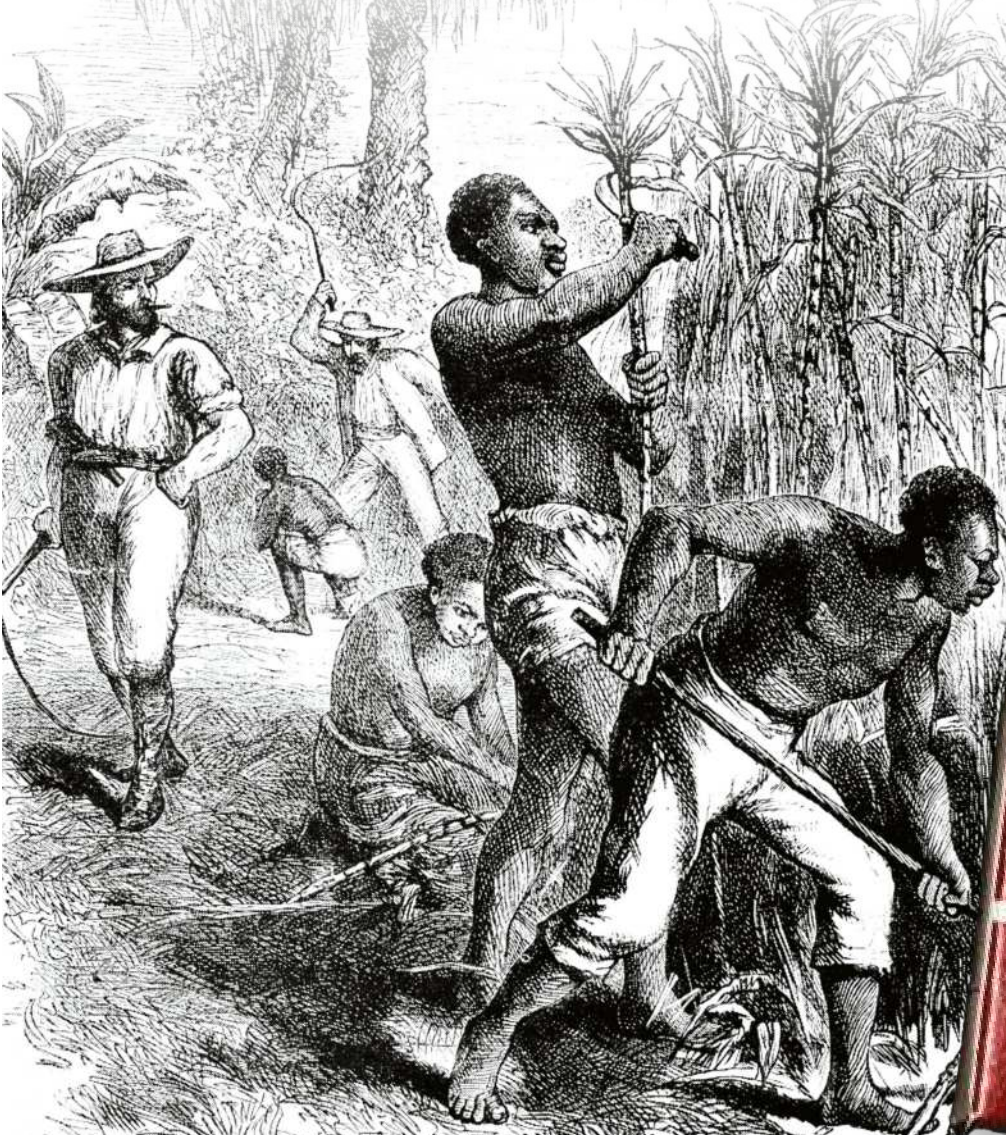
THE HISTORY OF SWEETS
PAUL CHRYSTAL

THE HISTORY OF SWEETS BY PAUL CHRYSTAL (PEN & SWORD HISTORY, 2021) IS AVAILABLE TO BUY NOW

BELOW-LEFT An engraving from 1858 depicting slavery at a sugar plantation in the West Indies

BELOW-RIGHT Sweet cigarettes

ABOVE A prehistoric painting from Valencia showing a man taking honeycomb from a beehive



WC
KINGS
CANDY
NEW WT 0.42 oz (12g)

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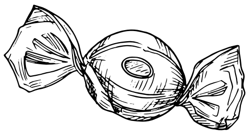
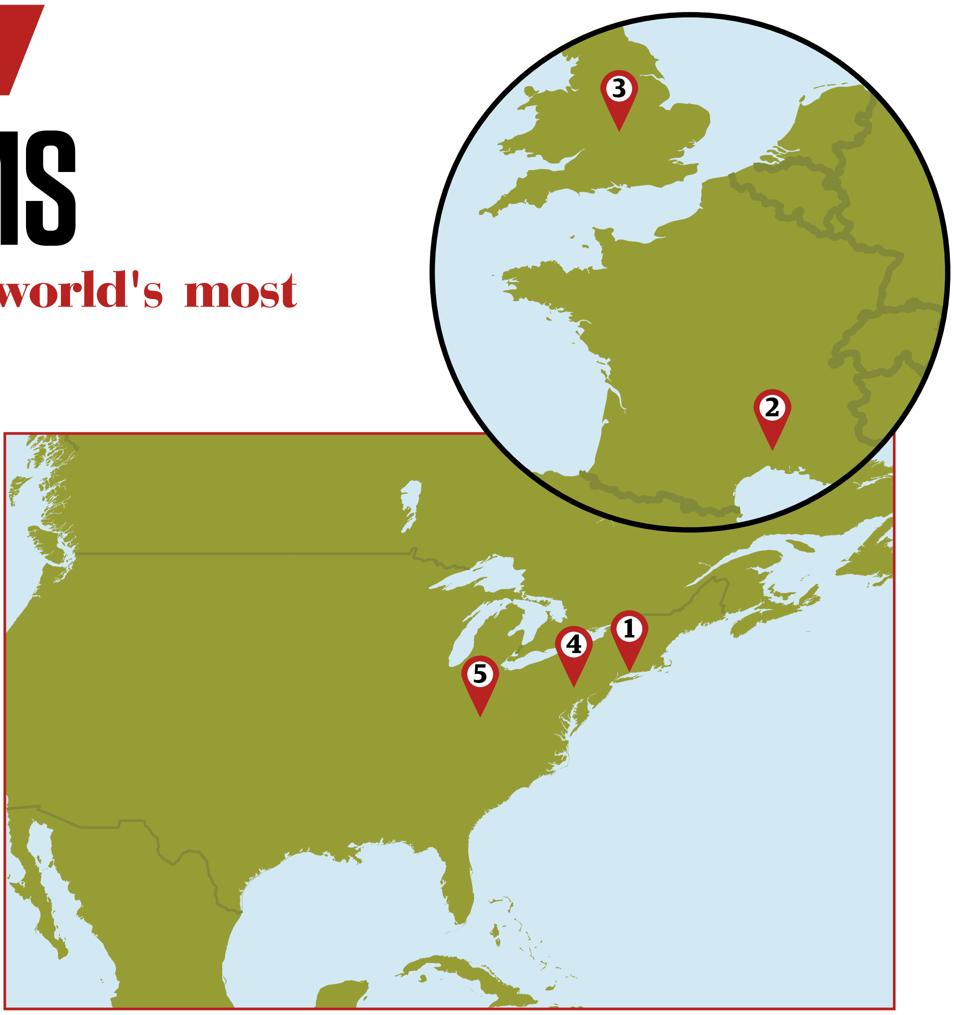


SWEET MUSEUMS

Get a taste of some of the world's most famous candy producers



1 PEZ VISITOR CENTER

ORANGE, CONNECTICUT, USA

At the Pez Visitor Center, fans can not only learn about the history of Pez and see a vast collection of vintage dispensers, but also take a sneak peak into the factory facility and see how Pez is made. The visitor centre is perfect for children and contains many interactive elements that will be sure to grab their attention. For example, it contains the world's largest Pez dispenser, which holds game cards so children can play the trivia game of the month and win a prize. There is also an interactive timeline showcasing the history of Pez and exploring how the company has changed and grown since its initial conception in 1927.

The visitor centre is huge, occupying a site that's over 300 square-metres. In fact, it needed to be as the centre holds the largest collection of Pez memorabilia in the world. Among the various items on display is a Pez motorcycle built by Orange County Choppers for Pez in 2006. This bike is a truly bizarre object to behold, with sections designed to look like a packet of Pez sweets and adorned with vintage Pez advertisements.

Open Monday to Sunday, 10am-5pm

PEZ
PEZ
PEZ
Visitor Center

Visitors to the Pez Visitor Center can catch a glimpse of how Pez sweets are made

2 HARIBO MUSEUM

UZÈS, FRANCE

The Haribo Museum tells the story of Haribo sweets

Located in Uzès in the south of France, the Haribo Museum traces the history of one of the most iconic brands of sweets in the world. One section of the museum is dedicated to exploring the production of the Haribo Gummy Bear, with interactive displays and games detailing the different parts of production. Another explores the history of Haribo advertising. Dr Hans Riegel Jr, who took over management of Haribo from his father in 1946, was particularly interested in the company's marketing strategy. He purportedly maintained an interest in popular current trends with children. He would watch children's TV shows, read comic books and even listen to the latest pop music. It was this that led him to push for television advertising for Haribo, revolutionising the company's advertising strategies. This section explores the history of Haribo's television advertising, as well as the changing shape of their advertising in general.

No trip to this fascinating museum would be complete without a visit to the Haribo shop, where Haribo merchandise of all shapes and sizes can be found as well as - of course - sweets!

Opening hours vary but are usually between 10am and 7pm

Cadbury World is also the site where a number of unique chocolate pieces are crafted, such as this one to celebrate 50 years since the Moon landing

Chocolate-making demonstrations can be viewed at Cadbury World

③ CADBURY WORLD

BOURNVILLE, BIRMINGHAM, UK

Telling the story of the UK's largest producer of chocolate, Cadbury World is located in Bournville, the factory town built for the company's employees in the late 19th century. Cadbury began producing drinking chocolate in 1824, moving to the production of bars in 1897. Alongside their popular Dairy Milk bars they produce chocolate boxes such as Cadbury Roses, Creme Eggs and a dark chocolate bar called Bournville, named after the town.

Cadbury World opened in 1991 and is the UK's only purpose-built visitor centre devoted entirely to chocolate. The attraction contains detailed explorations of the production of many of Cadbury's popular brands, an extensive collection of nearly 2,000 pieces of Cadbury memorabilia, a chocolate-making experience, rides and much more. All of these explore Cadbury's rich history as well as the story of chocolate production globally. One exhibition entitled 'Aztec Jungle' focuses on the Aztec production of cocoa and Emperor Moctezuma's fondness for it. The '4D Chocolate Adventure' while perhaps lacking in the historical department, is nonetheless a fun experience and features many of Cadbury's popular mascots - perhaps most notably Freddo the Frog, originally invented in Australia in the 1930s.

Perhaps most tantalisingly, Cadbury World includes within its walls the world's biggest Cadbury shop, which is chock full of delicious chocolatey treats!

Opening times vary, pre-booking is essential

④ THE HERSHEY STORY

HERSHEY, USA

The Hershey Story explores over 100 years of the brand's history

Located in the factory town named after the USA's favourite chocolate brand creator, The Hershey Story is an interactive museum packed full of exhibits and activities for all the family. The 'Failures to Fortunes' exhibit focuses on the life of Milton S Hershey himself. It begins with him first discovering his love for the art of confectionery creation before showing how he battled hardship to create the iconic Hershey brand. Other exhibits include 'Sweet Innovations', which explores the various methods of mass-production introduced to refine the chocolate-making process. There's also 'Power of Promotion' which showcases how Hershey utilised innovative advertising techniques to make the brand the household name it is today.

One of the highlights of a visit to The Hershey Story museum is the Chocolate Lab. Inspired by Hershey's own candy-making apprenticeship and his gift for experimentation, it offers daily 45-minute classes. During these educational sessions, guests can create and decorate their own chocolate goodies before taking them home as a sweet souvenir.

Opening hours vary according to the month

⑤ SCHIMPFF'S CONFECTIONERY

JEFFERSONVILLE, INDIANA, USA

The Schimpff family has been producing traditional candy since 1751 and opened their current store in 1891. Although the shop has developed and changed over the years, it maintains its retro feel with a tin ceiling and a popular vintage soda fountain that's straight from the 1950s.

Schimpff's are best-known for their cinnamon Red Hots, a hard candy that is traditionally popular throughout Kentucky and Indiana. However, these are not the only local delights. Schimpff's caramel-covered marshmallows, called Modjeskas, are named after the hugely popular 19th-century Polish actress Helena Modjeska. They were invented in the 1880s in Louisville and Schimpff's still produce them to this day.

Alongside the shop, there is also a small museum that contains thousands of pieces of candy-based memorabilia and explores not only the history of Schimpff's but also the history of candy production in the United States in general. Guests can arrange tours of the museum, as well as witness a demonstration of how traditional candy is produced in the candy kitchen.

Open Monday to Sunday, 10am-5pm

Warren Schimpff, the owner of Schimpff's Confectionery, in the candy demonstration area

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Victoria and Albert

The great romance that reshaped the monarchies of Europe

Written by Catherine Curzon

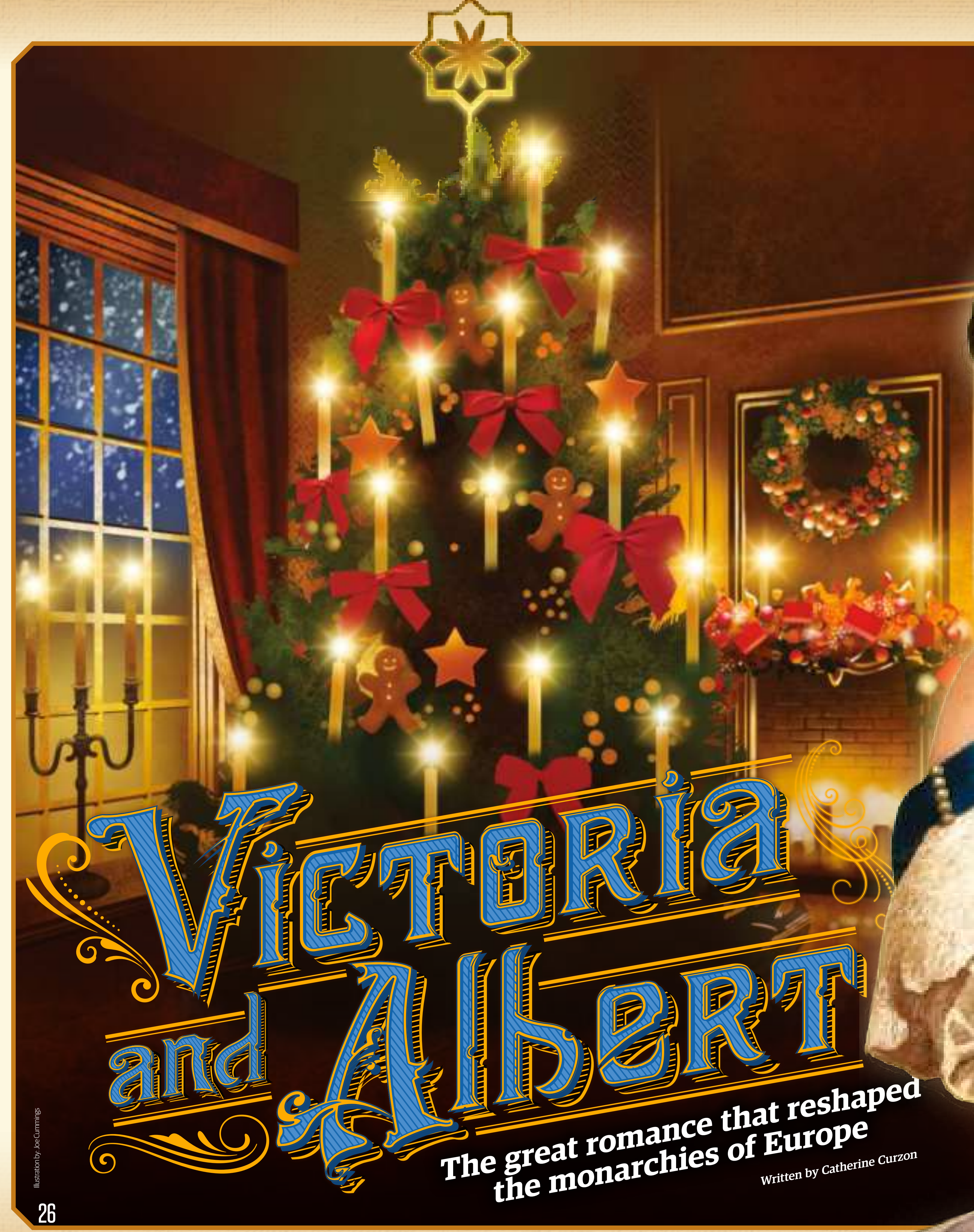


Illustration by: Joe Cummings

History tells us that the marriage of Queen Victoria and Prince Albert was one for the ages, from love at almost first sight to its shattering, tragic end. Their story has endured as long as the image of the mourning queen swathed in black, her face set into a granite frown. In fact, their marriage was anything but a fairy story, but the couple held together through thick and thin.

Victoria and Albert are one of the most famous ruling couples that the United Kingdom has ever known, but the path to the royal altar is rarely the smoothest nor the most romantic. As a young woman and the heiress to the throne that was currently occupied by her aged uncle, King William IV, Princess Victoria was eminently eligible. Across Europe, would-be husbands of the future queen were being assembled to make their claim for her hand and the throne beside her. One man who was determined to play a part in the courtship was Victoria's maternal uncle, Leopold I, King of the Belgians, who was the brother of the young princess' domineering mother.

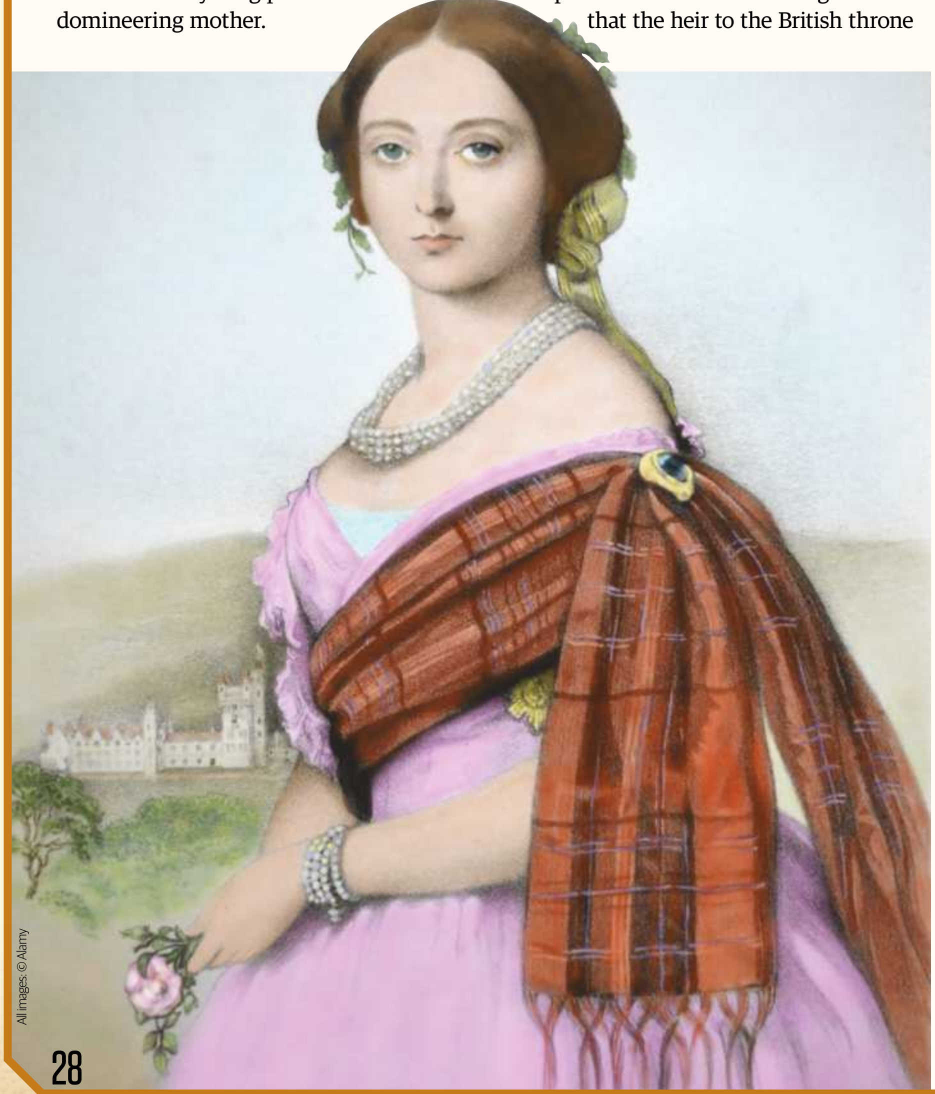
Leopold had long been close to his niece and had served as both a friend and guide throughout her life, recognising that the death of Victoria's father during her infancy had robbed her of a male role model. Leopold was keen to engineer a meeting between his niece and her first cousin, Prince Albert of Saxe-Coburg and Gotha, but William IV thought him a poor candidate. Prince Albert's ancestral lands were inconsequential and impoverished and the old king believed that the heir to the British throne should marry into wealth and power. He favoured the suit of Prince Alexander of the Netherlands, with all the wealth and prestige that dynastic match would bring.

> "ACROSS EUROPE, WOULD-BE HUSBANDS OF THE FUTURE QUEEN WERE BEING ASSEMBLED TO MAKE THEIR CLAIM FOR HER HAND"

Having been raised in stifling seclusion, however, Victoria was determined to have some say in her future. Though she was in no hurry to marry, she agreed to appraise a selection of eligible princes who would be presented to her in the hope of making an early match. Among them was her cousin, Albert, who had been delivered by the same midwife as Victoria just three months apart. The couple met for the first time at Princess Victoria's 17th birthday party in 1836, and from the off Albert was among her favourite candidates. Victoria was struck by "the charm of his countenance" and his "large and blue" eyes, not to mention "a very sweet mouth with fine teeth". She was less keen on the king's favourite, Prince Alexander of the Netherlands, and dismissed him as "very plain" without a second thought.

Though there was an undeniable physical attraction between the prince and princess, Albert found Victoria's whirlwind social life simply too much for him. He found the late nights and extravagant socialising a little too much for his

▶



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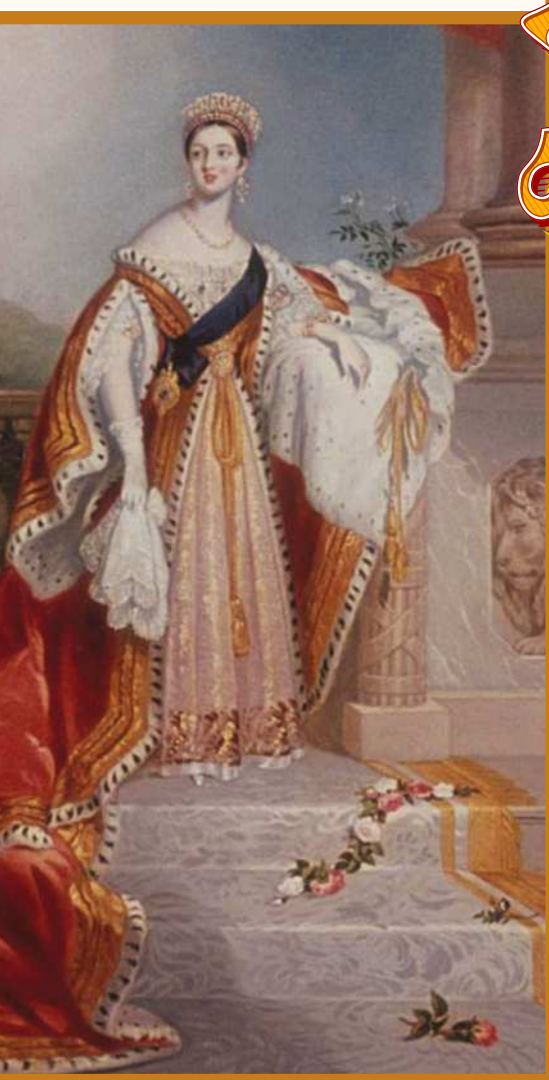
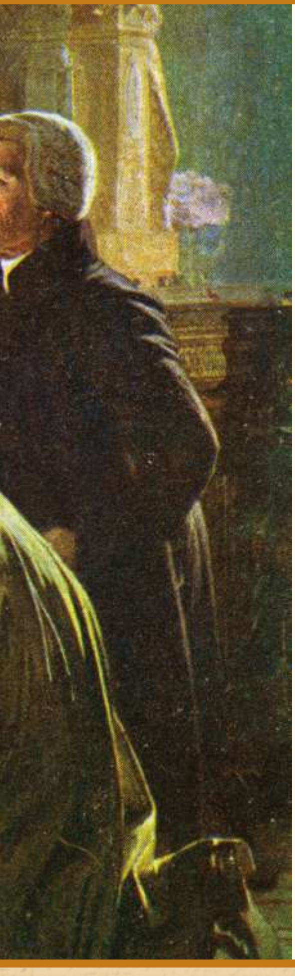
DEAR DIARY

Queen Victoria's courtship with Albert in her own words, taken from her surviving journals





ABOVE Queen Victoria as she appeared before the House of Lords for her first public appearance as monarch

FAR-LEFT An engraving of the young Queen Victoria, likely made around 1858

LEFT Victoria being informed of her accession to the throne of Great Britain in June 1837, having only just turned 18, avoiding the need for a regent

"Albert, who is just as tall as Ernest [Hereditary Prince of Saxe-Coburg and Gotha], but stouter, is extremely handsome; his hair is about the same colour as mine; his eyes are large & blue, & he has a beautiful nose, & a very sweet mouth with fine teeth; but the charm of his countenance is his expression, which is most delightful; c'est a la fois [that is both], full of goodness & sweetness, & very clever & intelligent."

Wednesday, 18 May 1836, when Albert visited following their introduction in April

"Albert really is quite charming, and so excessively handsome, such beautiful blue eyes, an exquisite nose, and such a pretty mouth, with delicate moustachios, and slight but very slight whiskers; a beautiful figure, broad in the shoulders and a fine waist. My heart is quite going."

Friday, 11 October 1839

"After a little pause, I said to Lord M. [Lord Melbourne, Prime Minister], that I had made up my mind (about marrying dearest Albert, whom I adore;) - 'You have?' he said; 'well then about the time?' Not for a year, I thought; which he said was too long; that Parliament must be assembled in order to make a provision for him, and that if it was settled 'it shouldn't be talked about', said Lord M."

Monday, 14 October 1839

"I said to him, that I thought he must be aware why I wished them to come here, and that it would make me too happy if he would consent to what I wished (to marry me); we embraced each other over and over again, and he was so kind, so affectionate; oh! to feel I was, and am, loved by such an Angel as Albert, was too great delight to describe!"

Tuesday, 15 October 1839

"Dearest Albert took my face in both his hands and kissed me most tenderly, and said: 'Ich habe dich so lieb, ich kann nicht sagen wie! [I love you so much I can't say how]'"

Saturday, 2 November 1839

"My dearest dearest dear Albert sat on a footstool by my side, and his excessive love and affection gave me feelings of heavenly love and happiness, I never could have hoped to have felt before! He clasped me in his arms, and we kissed each other again and again! His beauty, his sweetness and gentleness,- really how can I ever be thankful enough to have such a Husband!"

Monday, 10 February 1840, the day of their wedding constitution and took himself off to bed early, leaving Victoria to dance the night away with his romantic rivals.

Despite their opposing opinions on late nights and partying, Victoria and Albert were soon sharing dances, sitting beside one another at the table and growing closer than any of the other guests. However, despite being enchanted by his good looks and conversation, Princess Victoria wanted to live a little before she settled down to get married to anybody, no matter how much she liked them. After the celebrations were over Albert went home to Belgium, leaving Victoria to weep over his departure.

Despite the geographical distance between them, the friendship between the two was soon cemented by a regular correspondence, with letters flying back and forth at a rate of knots. Though there was no engagement and certainly no talk of marriage, Victoria let their uncle Leopold know that he had been correct to assume that she would find Albert an attractive prospect. She wrote to him to convey her thanks for the introduction and confided: "He possesses every quality that could be desired to render me perfectly happy." In the pages of her private diary, she rhapsodised about his good looks and, perhaps most important of all, his enchanting personality.

Victoria succeeded to the throne in June 1837. As queen, there was increased pressure on her to marry and produce an heir, but still she waited. However, as the next two years passed she and Albert's friendship became ever more intimate. Victoria's childhood had been dominated by her ambitious and controlling mother, the Duchess of Kent, and though as queen she was able to banish the duchess to the furthest corner of Buckingham Palace, protocol still dictated that, as an unmarried young woman, she was expected to live with her mother. Victoria found this prospect almost unbearable and listened with interest when Lord Melbourne, the prime minister who became her mentor, suggested that she could escape from her mother's clutches once and for all if she married. There was only one man whom Victoria could imagine fulfilling that most intimate of roles, and she began to make enquiries regarding Albert's education, seeking and receiving reassurance that he would be suited to the role of consort to the sovereign.

> "PROTOCOL DICTATED THAT NOBODY COULD PROPOSE TO THE MONARCH; IT WAS UP TO THE QUEEN TO MAKE THE FIRST MOVE"

Queen Victoria invited Albert to visit England again in October 1839 and after greeting him she confided in her diary that "Albert really is quite charming, and so excessively handsome… my heart is quite going." In the young queen's girlish excitement we see a side to Victoria, for so long remembered to history as dour and mirthless, that has all but been forgotten. If Albert was tired of the queen keeping him dangling on a hook without making a commitment, all that was about to change.

Protocol dictated that nobody could propose to the monarch, so it was up to the queen to make the first move, and after a discussion with prime minister Lord Melbourne about how she should go about it, Victoria was ready to pop the question. Five days after Albert arrived in the United Kingdom Victoria summoned him to a private meeting in her blue closet and proposed to him. The young prince readily accepted and the happy couple, alone at last, shared an enthusiastic embrace.

"To feel I was, and am, loved by such as angel as Albert, was too great to describe," wrote Victoria of the proposal. "He is perfection." The queen may well have won the heart of the man she wanted, but he was far from the ideal choice from a political perspective. Every royal marriage was expected to be a wise dynastic match but in choosing Albert, Victoria had selected one of the most unimpressive candidates available to her as queen of ▶

RIGHT The marriage of Queen Victoria and Prince Albert on 10 February 1840

RIGHT-INSET This sapphire and diamond coronet was designed by Prince Albert as a gift to Queen Victoria

RIGHT Victoria awaiting her coronation in 1838

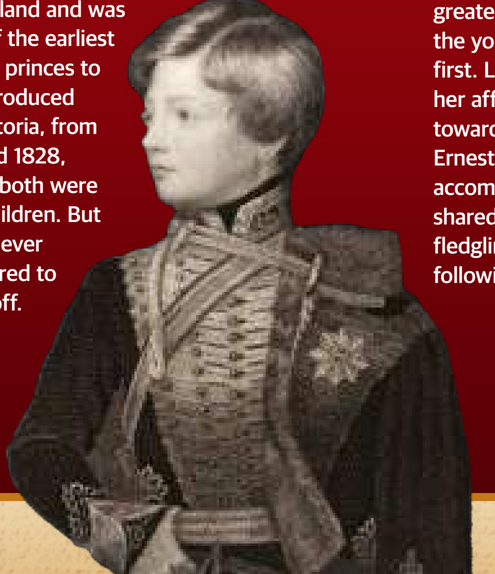
FAR-RIGHT A portrait of a young Prince Albert

A PRINCESS IN DEMAND

Many young princes were paraded before Victoria

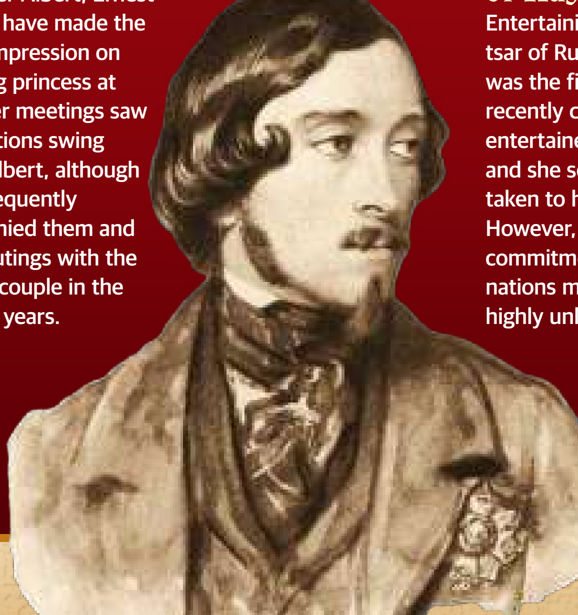
Prince George (later George V of Hanover)

The future King of Hanover had grown up in England and was one of the earliest young princes to be introduced to Victoria, from around 1828, when both were still children. But they never appeared to hit it off.



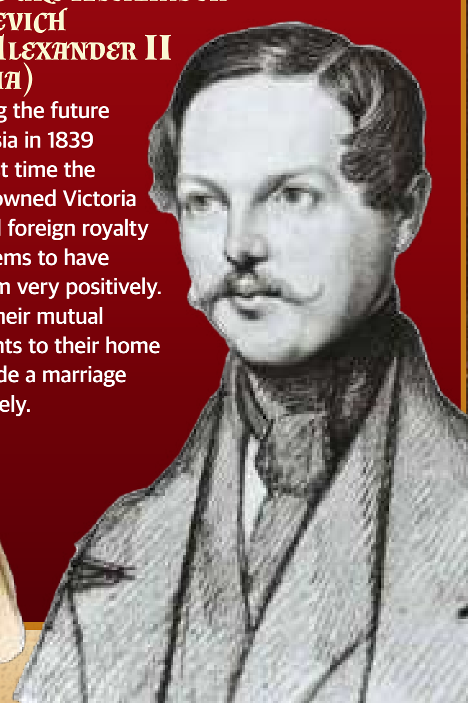
Ernest, Prince of Saxe-Coburg and Gotha

Introduced to Victoria in 1836 alongside his brother Albert, Ernest seems to have made the greater impression on the young princess at first. Later meetings saw her affections swing toward Albert, although Ernest frequently accompanied them and shared outings with the fledgling couple in the following years.



Grand Duke Alexander Nikolaevich (later Alexander II of Russia)

Entertaining the future tsar of Russia in 1839 was the first time the recently crowned Victoria entertained foreign royalty and she seems to have taken to him very positively. However, their mutual commitments to their home nations made a marriage highly unlikely.



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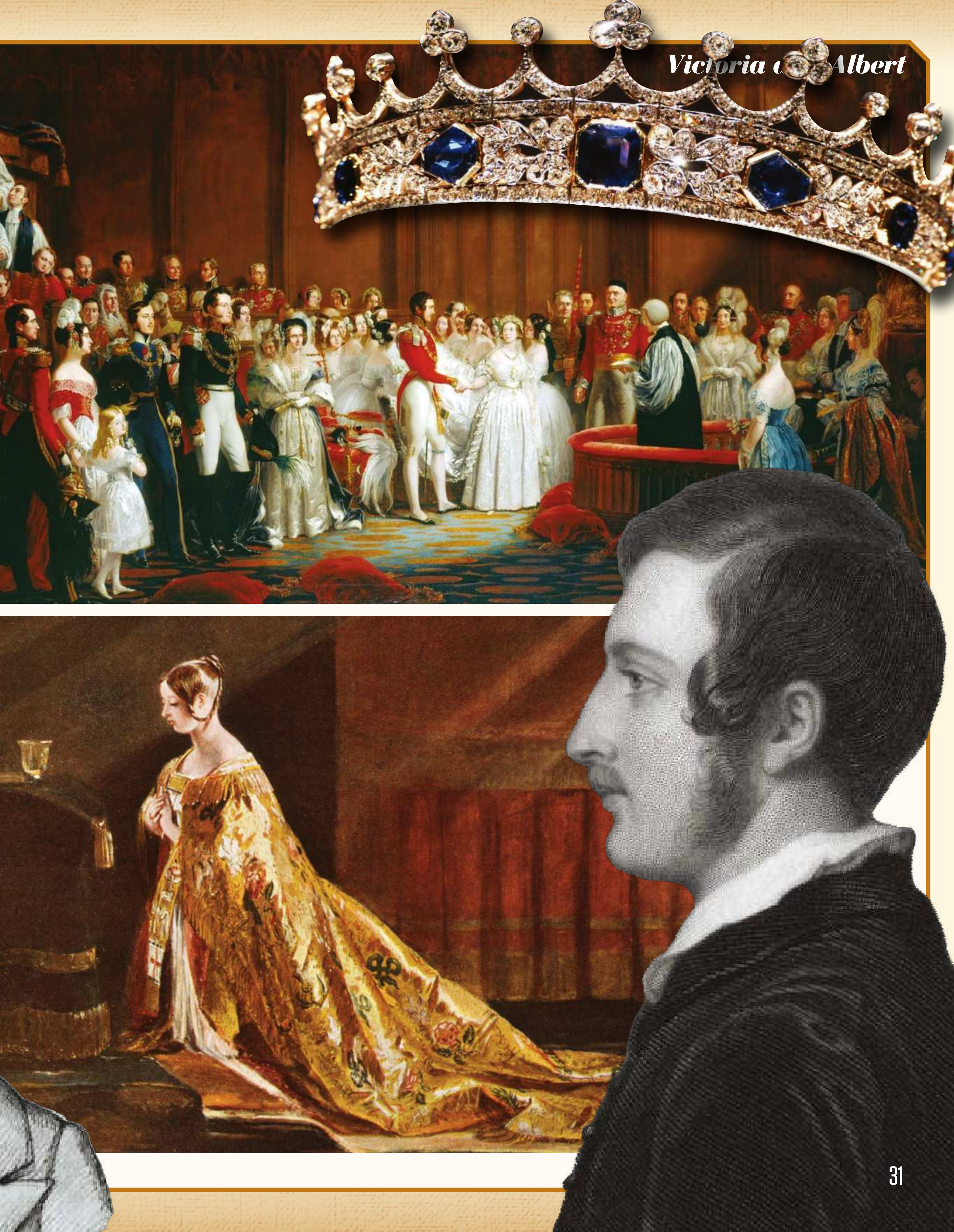


> “AS THEY SETTLED INTO THE RELAXED PATTERNS OF A LONG MARRIAGE, VICTORIA AND ALBERT REMAINED ONE ANOTHER’S STRONGEST CHAMPIONS”

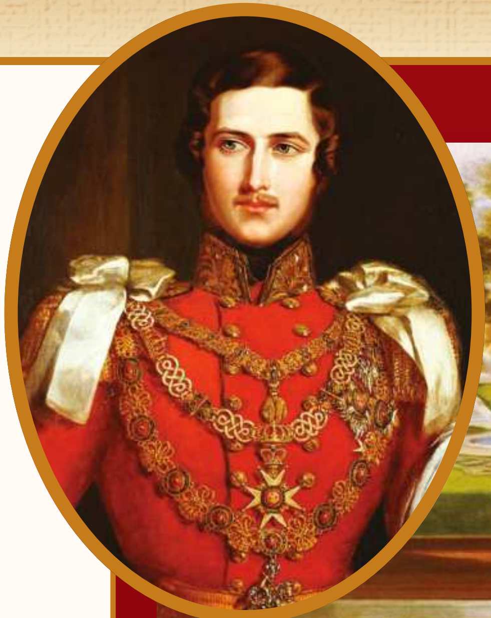
a major world power. Albert might well be accomplished, handsome and attentive, but he was also only a serene highness, the lowest royal rank of all. That was taken care of shortly before the couple were married, when Albert was naturalised and granted the title of royal highness.

The wedding of Victoria and Albert took place on 10 February 1840 and was the first of a reigning English queen since that of Queen Mary nearly three centuries earlier. Enormous crowds turned out to watch the procession from Buckingham Palace to the Chapel Royal of St James’s Palace, desperate to catch a glimpse of the radiant bride and her handsome groom. Victoria pinned a sapphire brooch her fiancé had given her to a white wedding dress, and her choice of gown popularised the colour as the fashionable choice for brides. It is a tradition that has stuck, even though Victoria was far from the first bride to marry in white. In a romantic gesture that charmed the already besotted queen, Albert composed a duet entitled *Love Has Now United Us*, which he performed for his bride at Buckingham Palace.

The love affair between the newlyweds was passionate and devoted, unlike the unhappy arranged matches of some of Victoria’s predecessors and contemporaries. As the evening of their wedding wore on and the couple stole some time alone, Victoria settled on her new husband’s knee before a dreadful headache caused her to rest. Yet as Albert nursed his bride until she felt better, Victoria was sure that she had found someone who would nurture and care for her for the rest of their life together. The couple finally went to bed later that night, with Victoria excitedly recording that they shared one bed at last. That night was all she had hoped for and Victoria poured out her feelings to her diary, breathless from the hours she spent “in his arms, and on his dear bosom, and to be called by names of such tenderness, I have never yet heard used to me before – was bliss beyond belief! Oh! This was the happiest day of my life!”

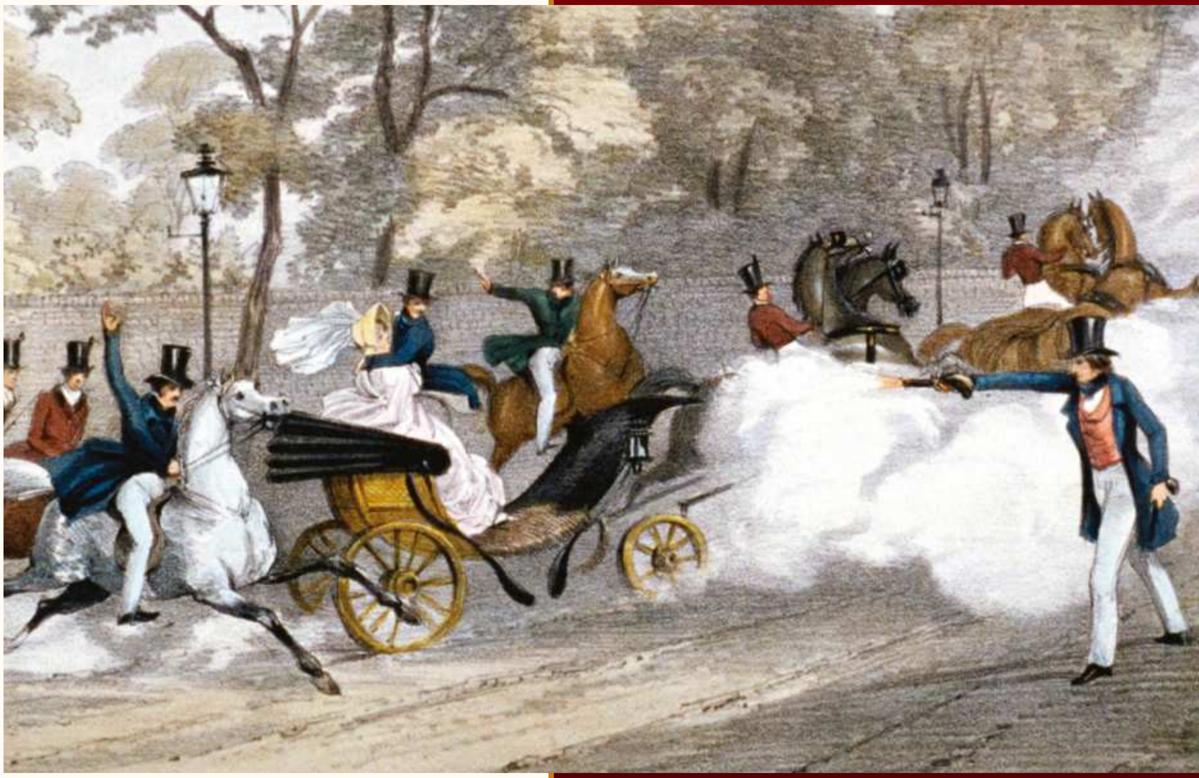
Though Albert became the queen’s consort once he married Victoria, she did not grant him the title of prince consort until 1857, and his popularity with his bride was not mirrored in the reaction of the British public nor government. Regarded by some as a fortune hunter, Albert was considered a poor choice for a powerful monarch such as Victoria. His ancestral lands were small and impoverished and, worst of all, some members of his family were Roman Catholics. When the marriage was debated in parliament Albert was blocked from receiving a peerage and awarded a far smaller annual stipend than his predecessors. Members of the public were likewise suspicious of the incomer’s motives and even at home, Albert found his authority undermined by the queen’s confidante and former governess, Baroness Lehzen. In fact, he eventually had her removed from her position in order to finally put a stop to her influence once and for all. Albert was well aware of the strange situation he was in as husband to a queen, and often found himself seeking for a proper role. “I am only the husband,” he reflected. “Not the master.”

Victoria and Albert were deeply in love, though any mention of their sex life was



BELOW On 4 May 1840, Edward Oxford attempted to shoot Queen Victoria while she was on a carriage ride with Prince Albert. He missed and was quickly arrested

ABOVE-INSET Prince Albert wearing the orders of the Golden Fleece, Bath and Garter in a portrait from 1840



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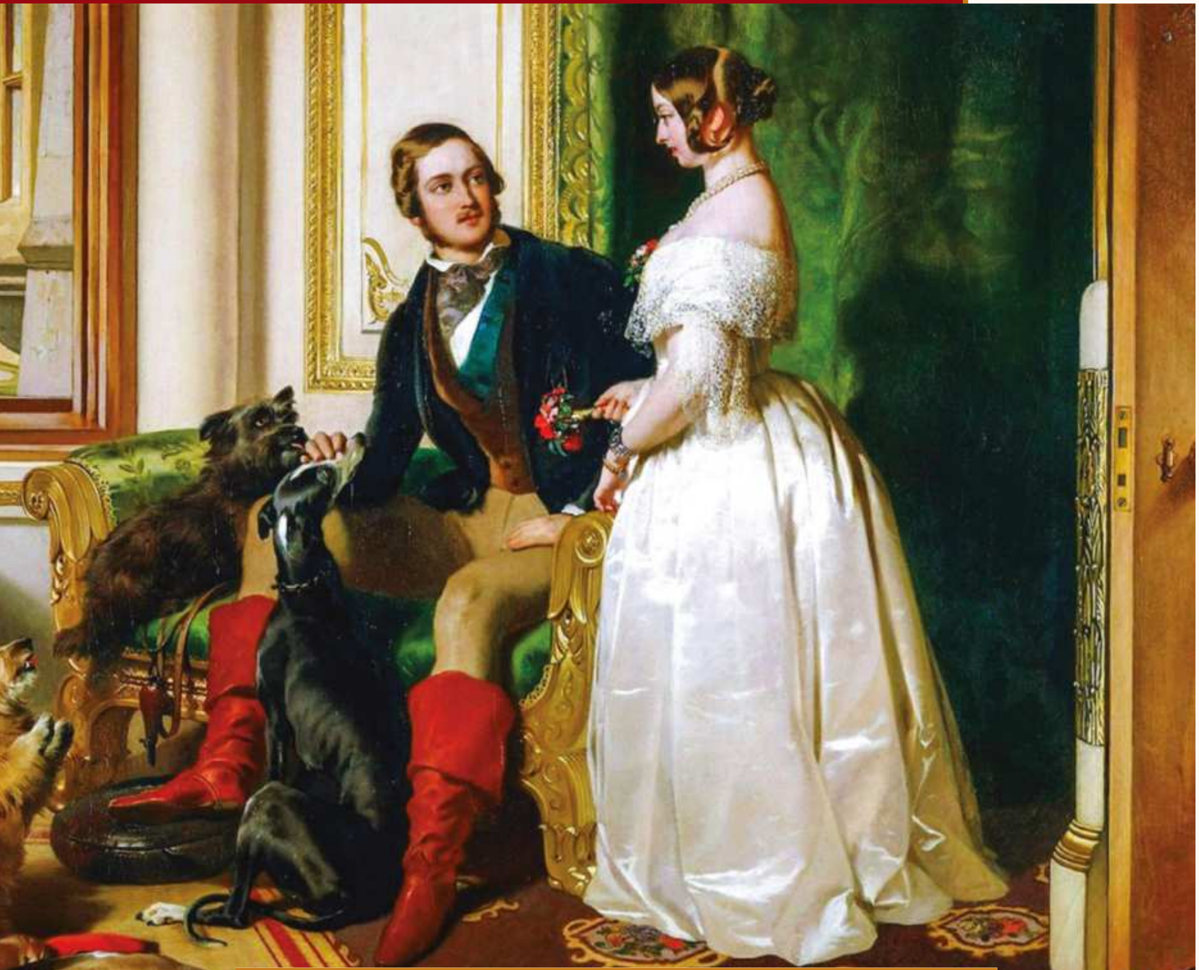
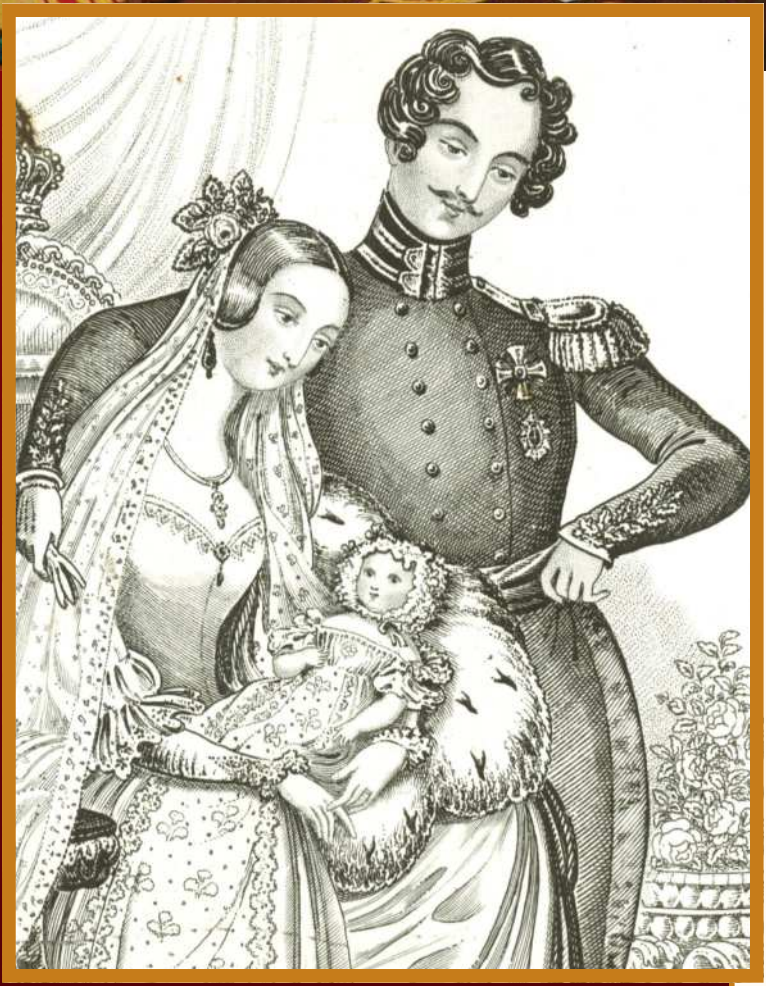




ABOVE The young royal family enjoying some time together at Windsor Castle, c.1841-43

LEFT An illustration of Victoria and Albert welcoming their first child, Princess Victoria, later Empress of Germany

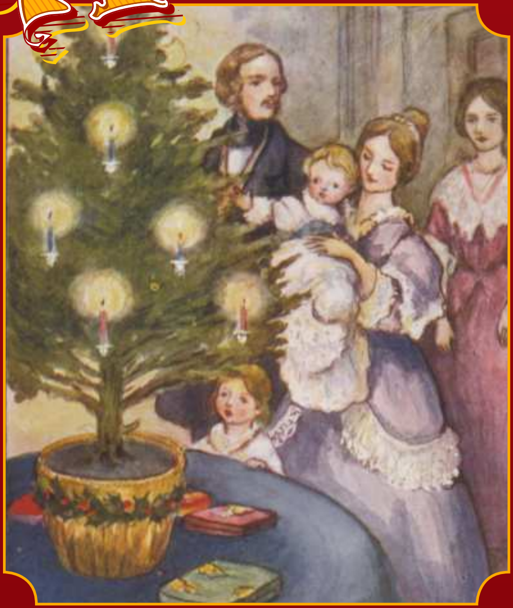
expurgated from the queen's journals by her daughter, and throughout their marriage they remained unquestionably faithful to one another. While those who knew them intimately spoke of a relaxed and loving couple, in public they appeared stiff and formal. Behind the scenes, by contrast, things could not be more different for the newlyweds. Of course, one unavoidable consequence of their unquenchable attraction was the fact that, within a couple of months of the wedding, Victoria was pregnant. The queen spent the first decade of her married life either pregnant or recovering from a birth, and she delivered seven of her nine children during that period. As she concentrated on motherhood, Albert assumed control of the royal household and many of her sovereign duties. Unlike the Duchess of Kent and her ambitious cronies, Albert proved to be a wise and sensible advisor to his wife. At the birth of their first child, Victoria asked Albert to stand in for her at meetings with her ministers and entrusted him with the responsibility of her correspondence as he served as her private secretary. Though not a king in name, he certainly served as one behind the scenes.

There was a curious dichotomy and imbalance in the marriage between Victoria and Albert. On the one hand she was queen, her position elevated far above that of her husband. On the other she was a Victorian wife, and determined to serve as such at home. Though the public frowned on his meddling in politics and the affairs of the country early in their marriage, Victoria never doubted her husband's abilities whether as prince consort, father or husband.

Albert's unwavering support for his wife was the starting point for the public's reevaluation of the prince. It also allowed him to develop some sort of role for himself, which he had previously struggled to define. As he grew in influence behind the scenes, he began to take on more of a public role too, which offered his wife's subjects a chance to see something of him beyond the husband who stood in the shadow of the queen. The breakthrough came in June 1840, when the couple were shot at by Edward Oxford, a would-be assassin. Albert's immediate instinct was to protect his wife and his cool courage finally won the hearts of the people. Perhaps the most obvious evidence of the change in Albert's reception can be seen in the fact that Parliament passed a Regency Act in that same year that guaranteed he would serve as regent in the event of his wife's early death.

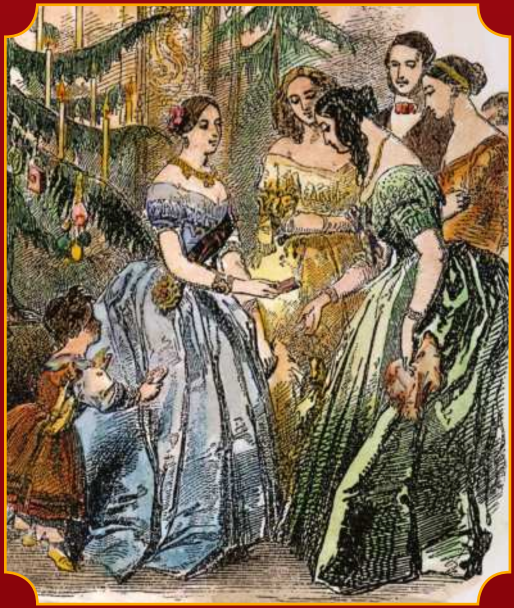
A ROYAL CHRISTMAS

How Victoria and Albert marked the festive season



Christmas Tree

A popular 1848 engraving of Victoria and Albert decorating a Christmas may well have helped to popularise the tradition, originally from Germany, in Britain, but they weren't the first royals to do it. Victoria's mother had started doing the same from 1800. Still, the new royal family kept it up and insisted on decorating their Christmas tree themselves.

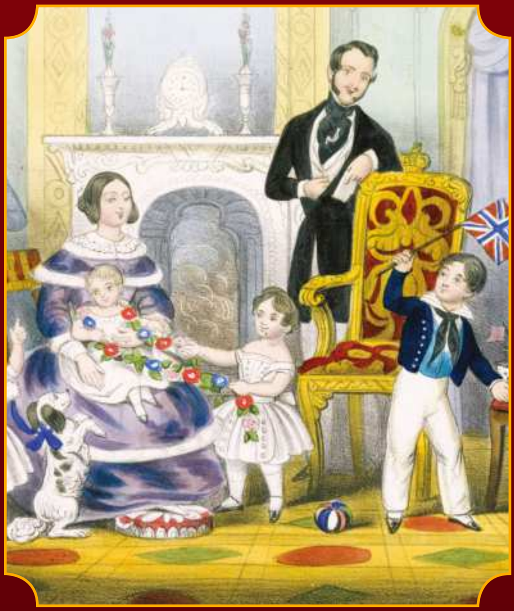


Gift giving

Victoria and Albert would give elaborate gifts of jewellery and art to each other, while the children (and later grandchildren) would often make gifts for the queen and consort. This would be done on Christmas Eve, which was a shift from earlier traditions when gift-giving was more common for New Year. Gifts wouldn't be wrapped, though, as that emerged later in the 19th century.

A big Christmas meal

A big family dinner was also common for Victoria on Christmas day with turkey a possibility, but roast beef was apparently the favourite for the royals. For other families in Britain, a goose might also have been more likely than turkey. Royal Christmas meals could be quite elaborate with multiple courses, sometimes up to 20 dishes, and rich desserts to finish.



The family together

Victoria and Albert embodied another important shift for Christmas celebrations in this era: having the whole family together. This wasn't necessarily the case in previous years, but with improved transport links and railways, having large family Christmas gatherings became more plausible. After Albert's passing, Victoria kept these traditions going for her family.

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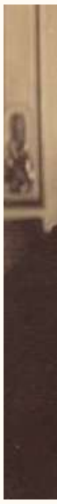
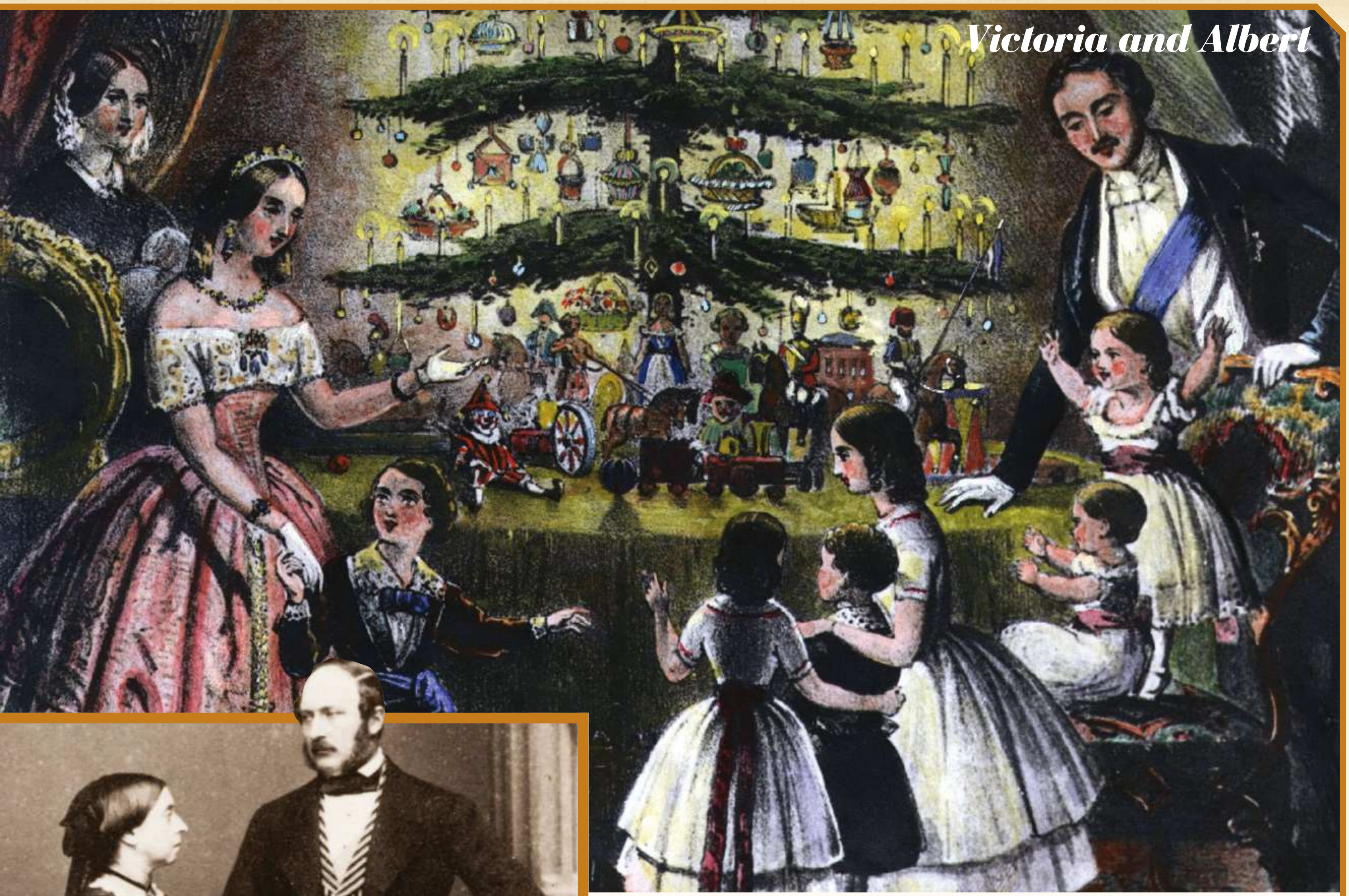
As Albert grew in confidence and influence, he developed his own political and philanthropic views too, often championing causes that would help the poorest people in society. When he became the driving force behind the Great Exhibition in 1851 he presided over one of the greatest spectacles of the era, sealing his reputation as a man who knew what people wanted. Albert was a reformer at heart and followed developments in science, technology (he and Victoria shared an enthusiasm for photography) and social care. He didn't limit his interests to those outside the home, though, and took a very keen interest in the upbringing of his children too. In fact, his enlightened approach to childcare almost certainly contributed to the fact that all nine of the couple's children survived to adulthood, a remarkable achievement in the era even for a royal family.

For a less strong-minded woman, it would have been easier to simply hand over the reins and settle into a backseat and motherhood, but Victoria was not about to do any such thing. Though she was happy to follow Albert's lead and enter into a quiet domestic life away from London, Victoria was also an engaged and political ruler. Yet her mental health was sometimes perilous thanks to what appears to have been postnatal depression and Albert, usually so attentive and watchful when it came to his wife, found it difficult to cope with Victoria's symptoms. She disliked being pregnant and giving birth, and with each pregnancy her symptoms worsened. By the 1850s she was subject to violent mood swings and terrifying tempers, which Albert would withdraw from. Eventually the queen's doctors theorised that she may have inherited the same madness that had plagued George III, and warned Albert not to try and communicate with her during these periods. Instead, he took to sliding notes under her door, while Victoria began to record her outbursts in a notebook

> "ALBERT'S DEATH ROBBED QUEEN VICTORIA OF THE ONLY MAN SHE HAD EVER LOVED OR WISHED TO LOVE"





TOP The royal family gathered around a Christmas tree in Windsor Castle

ABOVE Victoria and Albert photographed together in 1860

LEFT Queen Victoria pictured in mourning following the death of Prince Albert

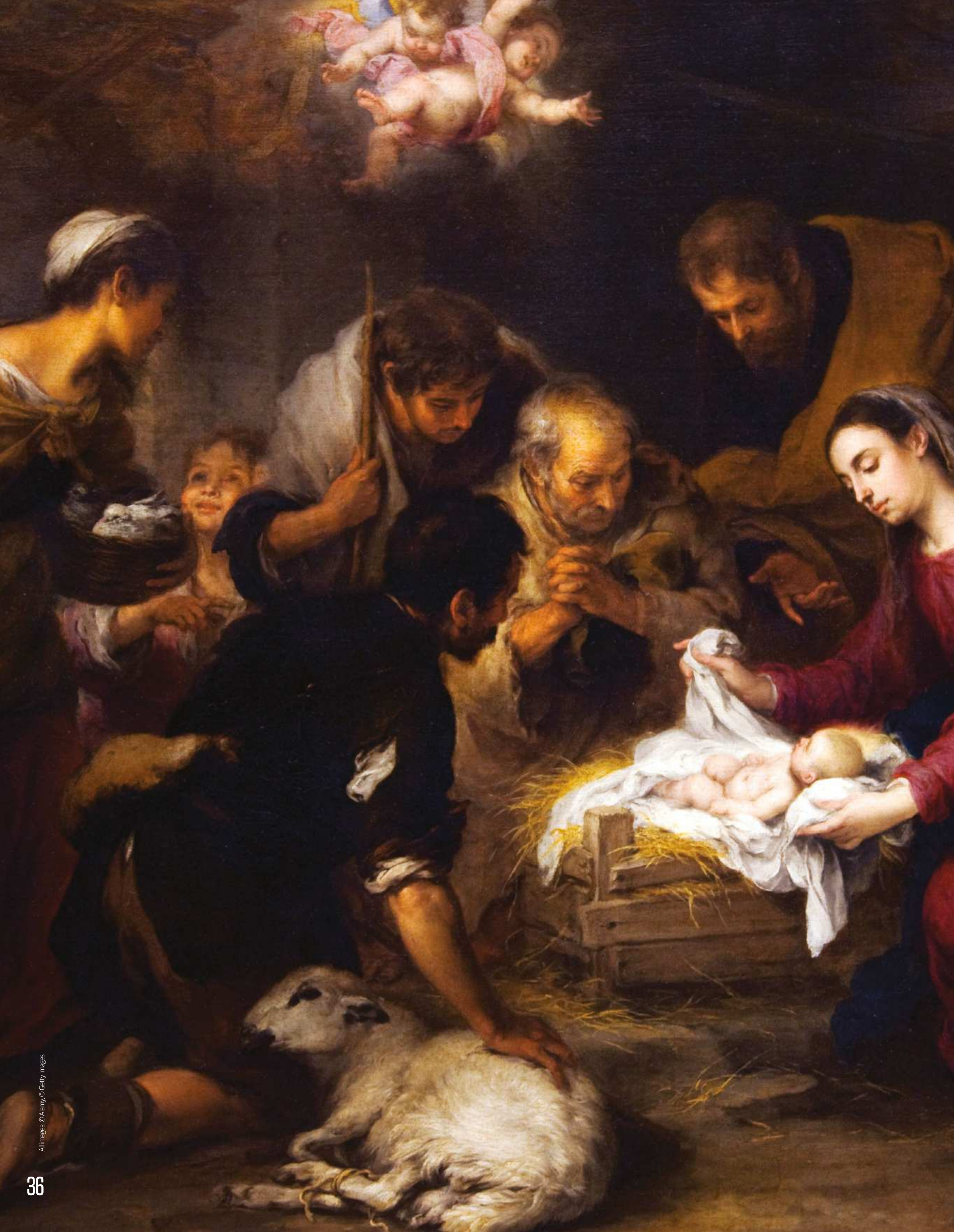
alongside an apology, which Albert would read later. It may sound odd, but the queen took real comfort in these exchanges and looked to her husband for validation that she was improving with each passing day.

During the early years of their marriage Victoria and Albert found sanctuary in their beloved Isle of Wight home, Osborne House. They had been able to purchase it in 1844 thanks to Albert's careful management of the royal finances, and it was where they could really be a family. A few years later Albert took on the lease of Balmoral, which became the place they loved above any other, and remains a favourite of the royal family to this day.

As the years passed and their earlier passion settled into the more relaxed patterns of a long marriage, Victoria and Albert remained one another's strongest champions. As in any relationship there were tensions, but they were always resolved in the end. Though Albert never found it easy to deal with Victoria's tempers and mood swings, he had long since learned to weather the storm, and when she suffered the most he was always on hand to ease the burden of her sovereign responsibilities. They presented a united front on nearly all things, including their disapproval at rumours that the prince of Wales, their eldest son, had been consorting with an actress. Victoria was driven to distraction by the gossip and Albert travelled to Cambridge to have the matter out with the prince.

Soon after he returned from Cambridge, Albert fell ill. He was diagnosed with typhoid fever and died within weeks. His death robbed Queen Victoria of the only man she had ever loved or wished to love. The Widow of Windsor, as she became known, entered a state of mourning that persisted for the rest of her life. It is this Victoria that has become the image of the queen in the public consciousness. For the rest of her days she had Albert's rooms left just as they were on the day he died, with fresh linen and towels laid out daily, and a basin of hot water provided for him each morning. When she died, she was buried with Albert's dressing gown and had a plaster cast of his hand placed in her coffin.

Yet Albert's death and the queen's devotion to mourning him is merely one aspect of the celebrated marriage of Victoria and Albert. Before the shadow of the Widow of Windsor there was a love story, a family and a couple who changed the country and the royal family forever.



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HISTORY OF THE NATIVITY

How can historical evidence help us in explaining the story of the birth of Jesus?

Written by Emily Staniforth

The Nativity is, undoubtedly, one of the most famous stories in the world. Every Christmas, millions of people around the globe celebrate the tale of the birth of Jesus in which Mary, a young virgin told by an angel that she is pregnant with the son of God, and her husband Joseph, a humble carpenter, travel to the town of Bethlehem to give birth to a baby who will become the saviour of mankind.

While we all know the story, how much do we know about the history of the Nativity? Is it possible that the birth of Jesus happened exactly as the *Bible* tells us? The *Gospels* of Matthew and Luke (both believed to have been written after the death of Christ) are the two sources that describe the events of the Nativity. Although these texts tell a slightly different version of events from one another, by comparing what they do describe to the limited historical evidence available, historians and biblical scholars have been able to try and determine the accuracy of the story.

> “THE ANCIENTS THOUGHT STARS WERE LIVING BEINGS”

When discussing the historicity of the Nativity, it is important to remember that factual accuracy was not as vital to the historians and scholars of the time as it is for historians today. As Brent Landau, a scholar of religion at the University of Texas, points out: “It’s important to keep in mind that our ways of thinking about history writing are, in fact, pretty modern and early Christians and ancient historians more generally were not quite so committed to absolute factuality. We shouldn’t impose our modern presupposition with the facts and no embellishment onto people who didn’t really have a concept of this.”

THE ROAD TO BETHLEHEM

"It is interesting that both Matthew and Luke agree that Jesus was born in Bethlehem because their stories about Jesus’ birth don’t agree on a lot of different things,” Landau tells us.

According to the *Gospel of Luke*, it is a census that brings Mary and Joseph to Bethlehem when an imperial order commands that they must return to their ancestral home. So Joseph and Mary make ▶

EXPERT BIOS

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BRENT LANDAU

Brent Landau is a professor of Religious Studies at the University of Texas at Austin. He is the author of the *Revelation of the Magi: The Lost Tale of the Wise Men’s Journey to Bethlehem*.

© Ben Witherington III

BEN WITHERINGTON III

Ben Witherington III is a professor of New Testament Interpretation at Asbury Theological Seminary in Kentucky. He is the author of over 60 books.

the journey from Nazareth. The census explanation for the location of Jesus' birth is certainly plausible, as Ben Witherington III, a professor of New Testament Interpretation, points out, citing an historical example of a similar census: "We know that the census in Egypt required such travel of some family members to their ancestral hometown." However, according to Landau, in Matthew's *Gospel* it seems that Jesus was born in Bethlehem because that's where Mary and Joseph lived.

In terms of where Jesus was born in the town of Bethlehem, there is further confusion as to whether his birth happened in a stable, a cave or a house. *Luke 2:7* tells us that Mary "wrapped him in cloths and placed him in a manger, because there was no room for them in the inn." The mention of the manger, a trough for grazing animals, brings to mind images of a barn or stable. However, there is no mention of the birth taking place in a stable, though that is the version of the story that has been remembered.

"A lot of scholars don't actually think Luke is really talking about an inn as a kind of ancient hotel because the Greek word that gets used and translated as 'inn' isn't the same word, for instance, that shows up in the parable of the Good Samaritan. It is a much more obscure word that's used in Luke's *Gospel*," says Landau.

"Scholars think that maybe what Luke is trying to say is that this is all taking place in Joseph's ancestral house, and that the little place for them to stay is sort of like a honeymoon suite for newlyweds. If what is being talked about is just a little wing of the house, then maybe what's being said is that Mary laid Jesus in a manger in the big open area of the house because there wasn't any room to have a baby in this tiny little add-on, if you want to call it that."

Despite there being no conclusive agreement as to whereabouts in Bethlehem Jesus was born, the Church of the Nativity was commissioned to be built in around 330 CE by Emperor Constantine on the site that is traditionally believed to be the birthplace. The Church still stands on the same spot and is the oldest place of Christian worship still in use today.

A CHILD IS BORN

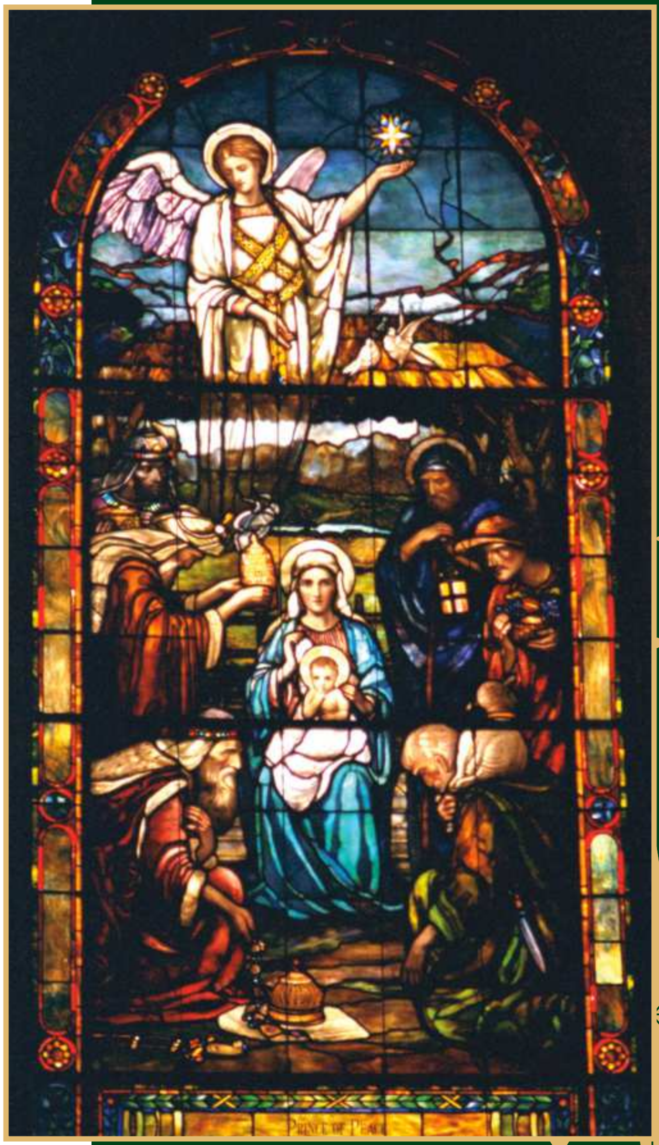
Dating the birth of Jesus is difficult because there is very little evidence. Of course, the most obvious answer to this question is that Jesus was born in the year 1 AD, with AD standing for Anno Domini, meaning in the Year of the Lord (we now use CE, meaning Common Era). However, when historians and scholars have tried to determine Jesus' birthday, they have turned to the word of the *Bible,* which has caused confusion.

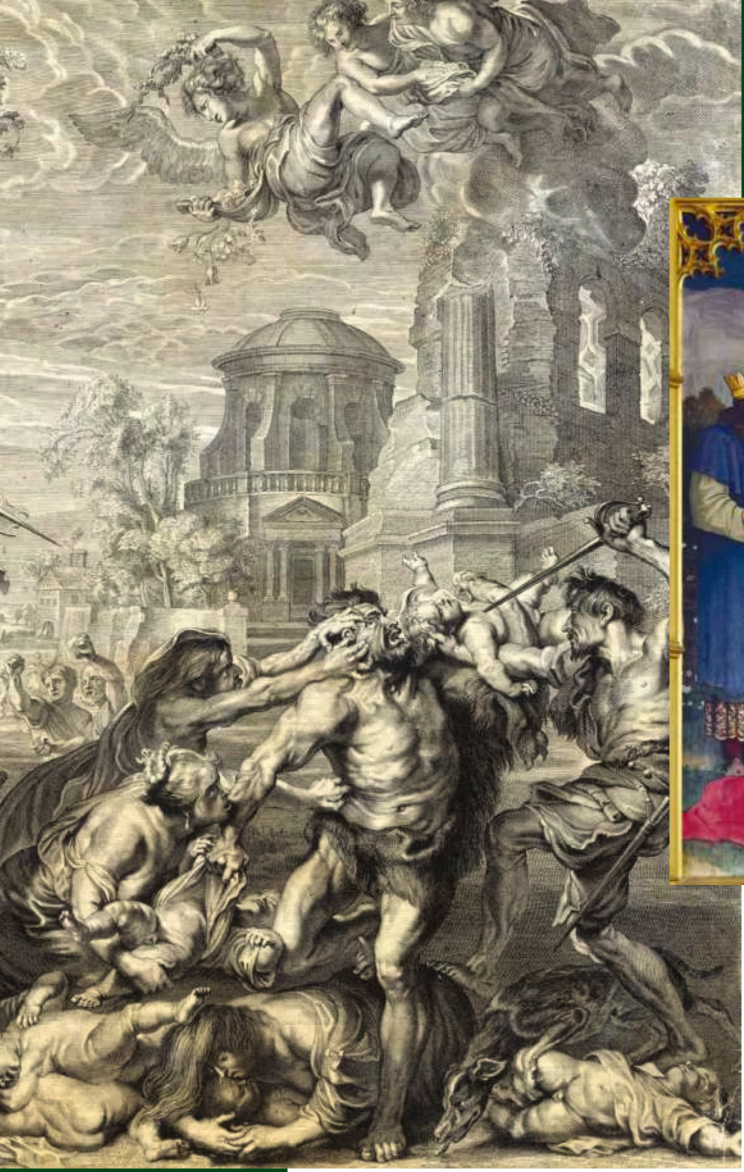
"Both Matthew and Luke seem to say that Jesus was born before the death of Herod. We know from outside historical sources that Herod died in the year 4 BC and so Jesus, paradoxically, seems to have been born sometime before 4 BC, so before Christ, which is a little embarrassing," says Landau. However, he stresses that this is just a best guess. With hardly any evidence, we will never know for sure in what year the historical Jesus was born.

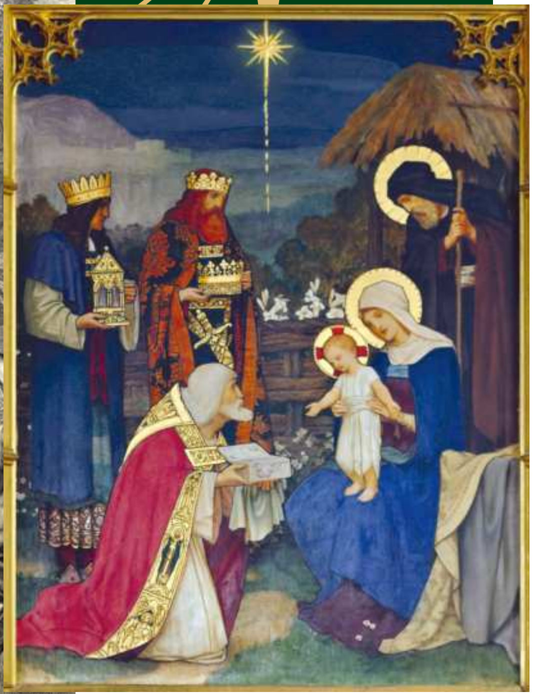
THE CHRISTMAS STAR

The Christmas Star is believed to have shone brightly above the birthplace of Jesus, and its placement in the night sky guided the Magi (also known as the wise men or kings) to the baby. But is there any proof that a star was present above Bethlehem at the time of the Nativity? As we have already discovered, the year of Jesus' birth cannot be pinpointed with much accuracy, and so there are several theories as to what the star seen by the Magi actually was.

The 17th century astronomer Johannes Kepler suggested that the Magi had followed a conjunction of the planets Jupiter and Saturn in the night sky. Such







ABOVE A 17th century depiction of the Massacre of the Innocents

ABOVE-RIGHT *The Adoration of the Magi*

LEFT The ancients may have believed that the Christmas Star was an angel

an event was said to have occurred in 7 BCE, which would be a possibility given that Jesus was probably born before 4 BCE.

There is also the possibility that the star was in fact a comet, which would fit with the description of the Magi following the star as it moved across the sky. A comet described as the 'Broom Star' was recorded by Chinese astronomers in 5 BCE, again tying in with the potential birth date of Jesus. However, these are just theories.

Another explanation is that the star was something else entirely. "The ancients thought stars were living beings, not hunks of inanimate matter in the sky," explains Witherington. "Of course there were no stars that simply wandered from Jerusalem to Bethlehem and then parked over the house Mary and Joseph were in. But the ancients were likely to assume they were seeing an angel, not a star or a planet."

THE VISIT OF THE MAGI

The Magi are perhaps the most mystifying aspect of the Nativity story. Mentioned only in the *Gospel of Matthew*, they are said to have come from the East to visit the baby who will be the King of the Jews. But what is a Magi and who were these men?

To begin with, it is unclear how many Magi actually visited Jesus in Bethlehem. Due to the fact that the Magi brought the three gifts of gold, frankincense and myrrh, it has traditionally been presumed that there were three Magi. However, there could easily have been a larger number of these mysterious visitors.

"Matthew's story about the Magi is really brief and really cryptic," says Landau. "He tells us that these are Magi and even though we translate that usually as wise men, Magi is probably better translated as astrologers or magicians." There have been many attempts to determine who exactly the Magi were, with ancient Christians writing their own apocryphal tales to explain their identities.

> "MAGI IS PROBABLY BETTER TRANSLATED AS ASTROLOGERS OR MAGICIANS"

A popular theory is that the Magi were Persian and of the Zoroastrianism faith. "Magi is a technical term for a priest in this religion, and they [the Magi] seem to have been particularly renowned in the ancient world for their interpretation of the nighttime sky," explains Landau.

However, Landau's own research presents another theory. Found in a preserved manuscript from the 8th century in the Vatican library, the *Revelation of the Magi* tells the tale of a group of mystics from a place called Shir (possibly located in China) encountering a star that tells them to travel to Bethlehem. While it is highly unlikely that this document was written by the Magi themselves, as the text appears to be, its existence provides some interesting insights into how people have interpreted and filled in some of the gaps of the Nativity story.

THE MASSACRE OF THE INNOCENTS

The birth of a child, whose supposed status as the King of the Jews was not yet widely known, to a lowly couple in Bethlehem was unlikely to have made headline news at the time of its occurrence. So it is easy to understand why there is little historical evidence of the event. However, there is one aspect of the Nativity story that has surprisingly escaped being mentioned in any historical document. The *Bible* says that upon learning of the birth, Herod the Great ordered the slaughter of all male children under the age of two in Bethlehem. The event was known as the Massacre of the Innocents.

Herod certainly had a reputation as a bloodthirsty tyrant during his reign, as Witherington points out: "He killed members of his own family when they seemed likely to try and displace him, including a wife and children. There is no reason to doubt the brutality of the story of the slaughter of the innocents knowing what we know about Herod's paranoid behaviour."

However, one might question why such a horrendous massacre was not recorded anywhere. Witherington has a theory as to how it is possible that the murders went unnoticed by history: "[We] must bear in mind [that] Bethlehem was a small village and if we are talking children under the age of two, it is doubtful there were as many as 10 at the time."

Of course, this does not confirm that the massacre happened, but it certainly goes some way to explaining why there is no evidence of it. While barbaric, it is unlikely that the killing of a few babies in a little town would have made the history books.

THE GREATEST STORY EVER TOLD

Though the Nativity story may not be completely historically verifiable, this does not detract from the significance the tale of the birth of Jesus Christ holds for millions of Christians and celebrators of Christmas around the world. And, as Witherington concludes: "If one is not disposed to discredit the miraculous then the story is credible."

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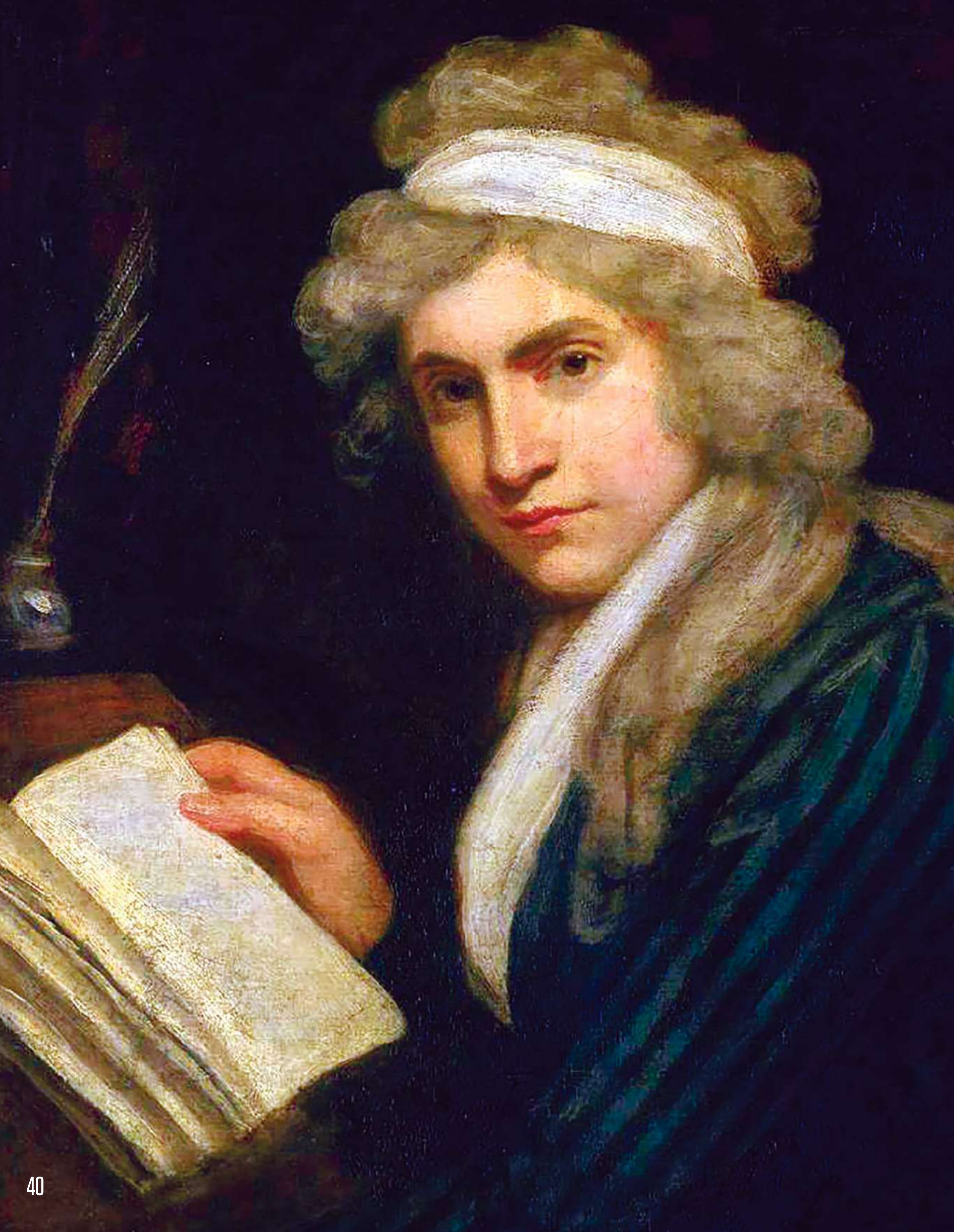

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Mary Wollstonecraft
THE FIRST FEMINIST?

The fiercely determined, focused and independent life of one of the most remarkable women of the 18th century

Written by Arisa Loomba

Emotionally tumultuous, the life of Mary Wollstonecraft was shaped by the people that came in and out of it, and her relationships to the people and world around her. Wollstonecraft's life may have been tragically short, but she ensured an enduring legacy. In 37 years she travelled, wrote on a wealth of topics across a number of genres and for all kinds of audiences, and today she is still remembered as a pioneer of the movement to ensure women's rights; the 'mother of feminism'. She is best remembered for writing *A Vindication of the Rights of Woman: with Strictures on Political and Moral Subjects* (1792).

Wollstonecraft was born in 1759 in London, one of seven siblings. When she died on the 10 September 1797 of septicaemia, only 11 days after the birth of her second daughter, she was just 37 years old. She began life in East London, in Spitalfields, living among the hustle and bustle of one of London's busiest markets, amid the dirty streets and filthy air, the flow of vendors, meat and waste was constant, but her family was originally of some means.

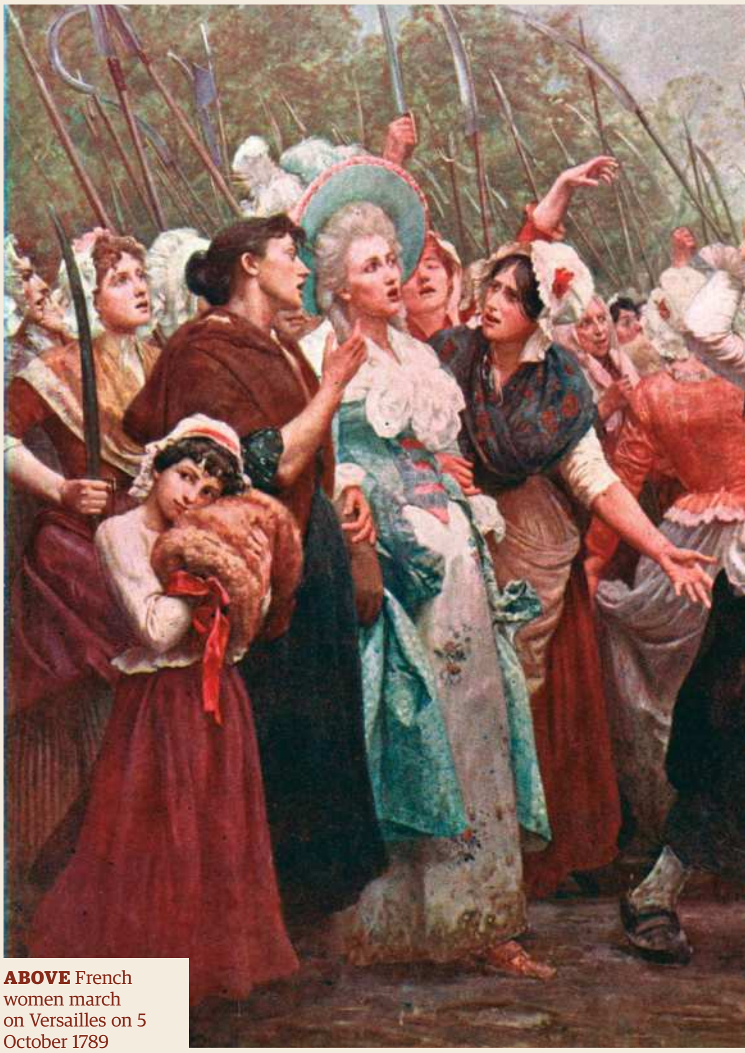
EXPERT BIO

DR SYLVANA TOMASELLI

Dr Tomaselli is a fellow of St John's College, Cambridge. Her speciality and expertise is in the 18th century history of political theory and thought, and womanhood in Britain and France. Her book *Wollstonecraft: Philosophy, Passion and Politics* is available now in paperback from Princeton University Press.

The young Wollstonecraft was raised and weaned at her wet nurse's home, a figure whom she considered a surrogate mother. The family drifted from relative social and economic comfort and stability, to hardship, within a few years. Having lost their money, they moved around the country, living in rural areas in Epping and Yorkshire, but Wollstonecraft felt she remained a Londoner always. Her father was often drunk and often violent to both her and her mother. This was a traumatic experience for Wollstonecraft, who as a result formed difficult relationships with many members of her family. She is said to have "mothered and smothered" her sisters, according to historian Janet Todd, trying to direct their lives, telling them what they ought to do. These codependent relationships led to strife and resentment.

Was Wollstonecraft a typical woman of her time, though? Were there other women doing what she was doing? Thankfully we have Dr Sylvana Tomaselli, a fellow of St John's College, Cambridge to help us answer these questions. Her speciality and expertise is in the 18th century history of political theory and thought, and womanhood in Britain and France. She has written a book on the life and thought of Mary Wollstonecraft entitled *Wollstonecraft: Philosophy, Passion and Politics*. Tomaselli says: "If you compare her to other middle class or impoverished middle class women, she's better educated, but that's because she makes the most of every single opportunity to educate herself. She has some opportunities because she meets a number of people in her youth who help her expand her horizons and lend her books and engage with her.



ABOVE French women march on Versailles on 5 October 1789

> **"She makes the most of every single opportunity to educate herself"**

"The important thing there is not just to think about how young or old Wollstonecraft was when she died, but to think about... the links of her intellectual life because for someone who doesn't have a formal education, one starts one's intellectual life at a later stage and in very different conditions. So, you might think of her really starting an intellectual life in her mid-20s... If one is to compare her, for example, to Edmund Burke, who lives a longer life and starts publishing and thinking and editing a journal much earlier – that's the overall context."

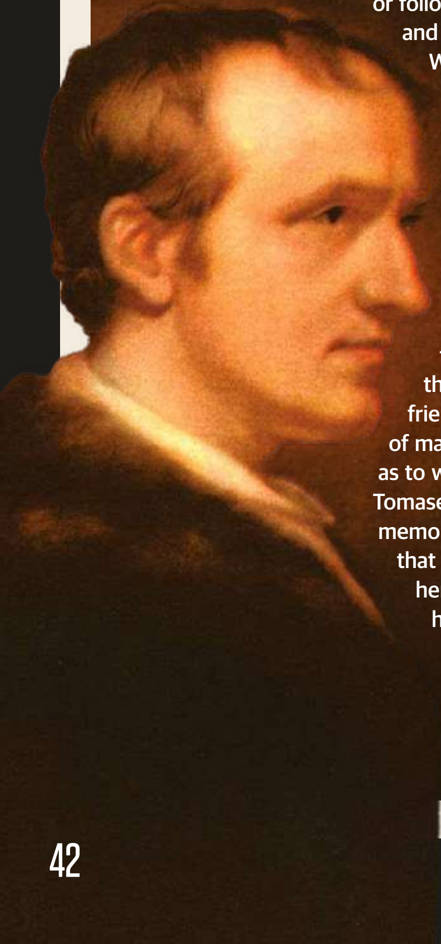
Few women without an aristocratic background could have made a mark on political thought like Wollstonecraft. Her life was largely comfortable, but she was one of the first women to do what she did, without coming from upper class means. It was financial need that led Wollstonecraft to begin writing reviews. "She is a writer who engages in a number of zones not always out of choice, largely, but not solely out of financial necessity," Tomaselli explains. "And that is because her family, which was comfortable – not hugely wealthy by the standards of the day, but nonetheless comfortable – their wealth was squandered by her father. And so she goes from gentile youth to a position in which she has to maintain herself and so do her sisters in their late teens and 20s. She takes on a number of

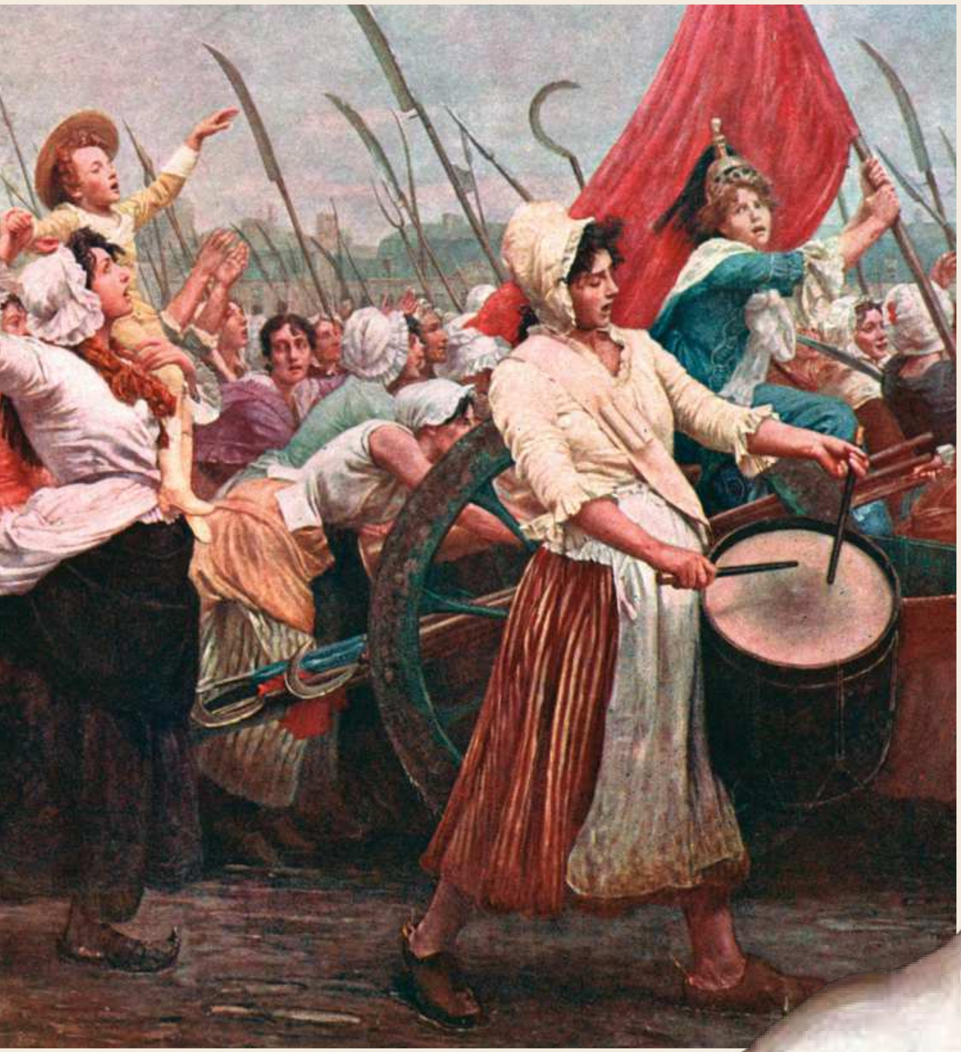
Unlucky in love

The incomplete and unfinished relationships that impacted Mary Wollstonecraft's life

Wollstonecraft went to France in 1792 "partly to be able to write about what is happening," says Tomaselli. "It's partly because she's curious – she has political curiosity. She's not the only woman to report to live in Paris and report back to England. Nonetheless it's very much part of her character... just pack up and go. And when there she meets the father of her first child, Gilbert Imlay." He is an American businessman, and together they have a child out of wedlock. This reframes her life almost completely. She passes as his wife and lives with him, which increases her safety as a woman living in revolutionary France, as well as their child's, who had a 'legitimate' father. "While she still has hope of continuing a relationship with him, he loses a cargo that he has an investment – in a cargo carrying bullion – which disappears," Tomaselli explains. "She and their child Fanny go to Scandinavia to in search of this missing cargo. And it's from there that she writes (initially really only addressed to him) her [famous travel] letters, reporting, but partly trying to seduce him back." Tragically for Wollstonecraft, though, Imlay left on business multiple times, and though Wollstonecraft waits or follows him, he eventually left, never to return, and was discovered to be living with an actress. Wollstonecraft's heartbreak and abandonment took a great emotional and physical toll.

Wollstonecraft then met a journalist and writer named William Godwin at a dinner party hosted by Joseph Johnson. "But he doesn't like her," Tomaselli tells us. "And maybe she didn't like him either. But [some years later] when the relationship with Imlay is, much to her regret, completely finished, she and Godwin begin to fall passionately in love." Wollstonecraft fell pregnant once more, and to legitimise the child, they marry, "which is a shock to his friends because he was a critic of the institution of marriage... And it then starts to open questions as to whether [Wollstonecraft] was married before." Tomaselli explains what Godwin did next; "[He] writes a memoir [disclosing] details of her life, including the fact that she was not married and therefore had a child, her first child out of wedlock with Imlay." Though he claimed to have been revealing the truth of her life out of love and respect, it had a profoundly negative effect. Scandal and dishonour was brought upon Wollstonecraft's name, and her reputation was tarnished for over a century to come.

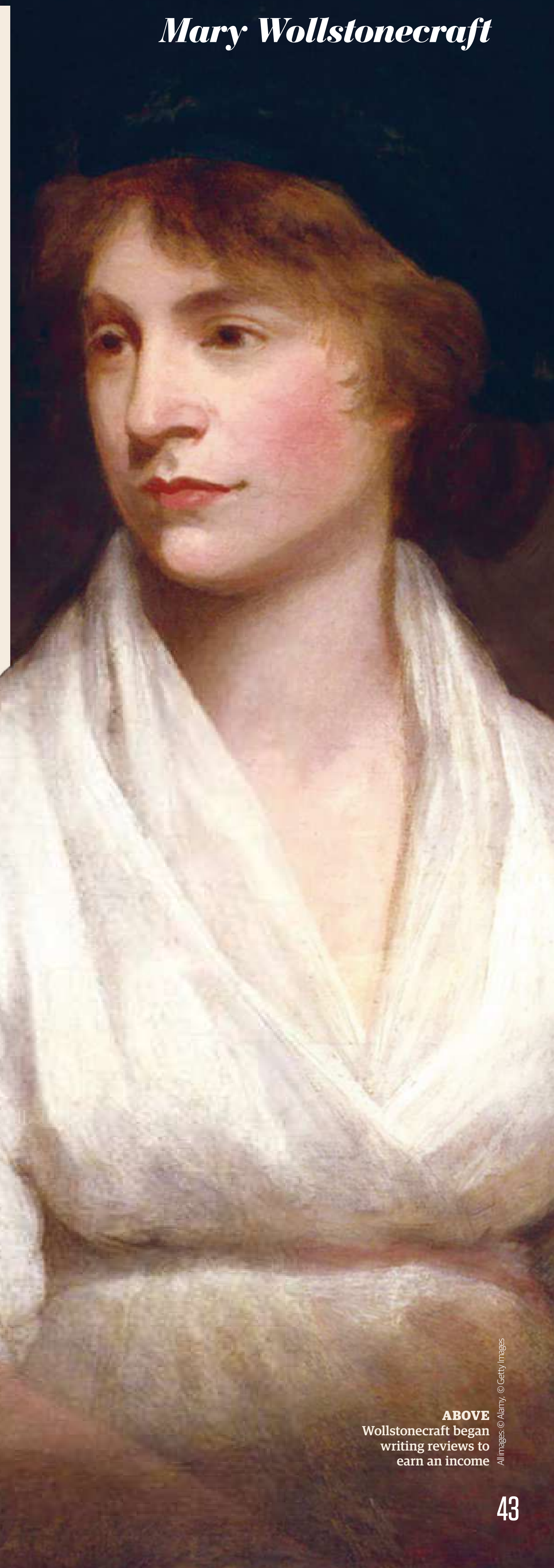




positions, including a companion governess to a family in Ireland. But in terms of writing, she is looking to make some money.

"Her first publication is a pedagogical work, *Thoughts on the Education of Daughters* in 1786... She also translates three major works, one from French, another from German, and a third from Dutch... Shortly before she dies, after she goes to France to witness part of the French Revolution, she travels to Scandinavia from which she writes and publishes letters. So she's also a travel writer." Of course, Wollstonecraft is best remembered for her political commentary and writing. "[She] writes the first 'vindication' on the rights of men in answer to Edmund Burke. So she's multifaceted," adds Tomaselli. This versatility was borne of both passion and necessity, leaving a literary legacy that is both widespread and rich.

Tomaselli argues that it is vital to explore Wollstonecraft's writing in all its fullness to best understand the woman herself, and the times she lived in. "I think that however important one deems *A Vindication of the Rights of Woman*, it should not obscure her other works, not least the *Vindication of the Rights of Men*, which she had written two years prior to *Rights of Woman*," she explains. "It doesn't diminish her to recognise that in her engagement with Edmund Burke... she starts thinking about [the rights of women] now." It's likely it's a topic she had pondered before, but Burke's approach seems to have spurred her on.



ABOVE
Wollstonecraft began writing reviews to earn an income

All images: © Alamy, © Getty Images

"The other spirit, of course, is the fact that she hopes that the French in the early stages will reform education not just for boys, but also for girls – which they don't," explains Tomaselli. "Not only do they not do that, the revolution is, one might say, retrograde for the freedom of women. They lose far more than they gain, or they don't gain anything. So, it's important to see that she didn't just come up with this sense, and it doesn't, as I said, diminish her. She's involved in the intellectual life, she responds to it, she absorbs it, she transforms it, she's a participant, and all participants in a conversation are shaped by what the interlocutors say, just as what I'm saying now is shaped by what you're saying and to a degree, vice versa, you see?"

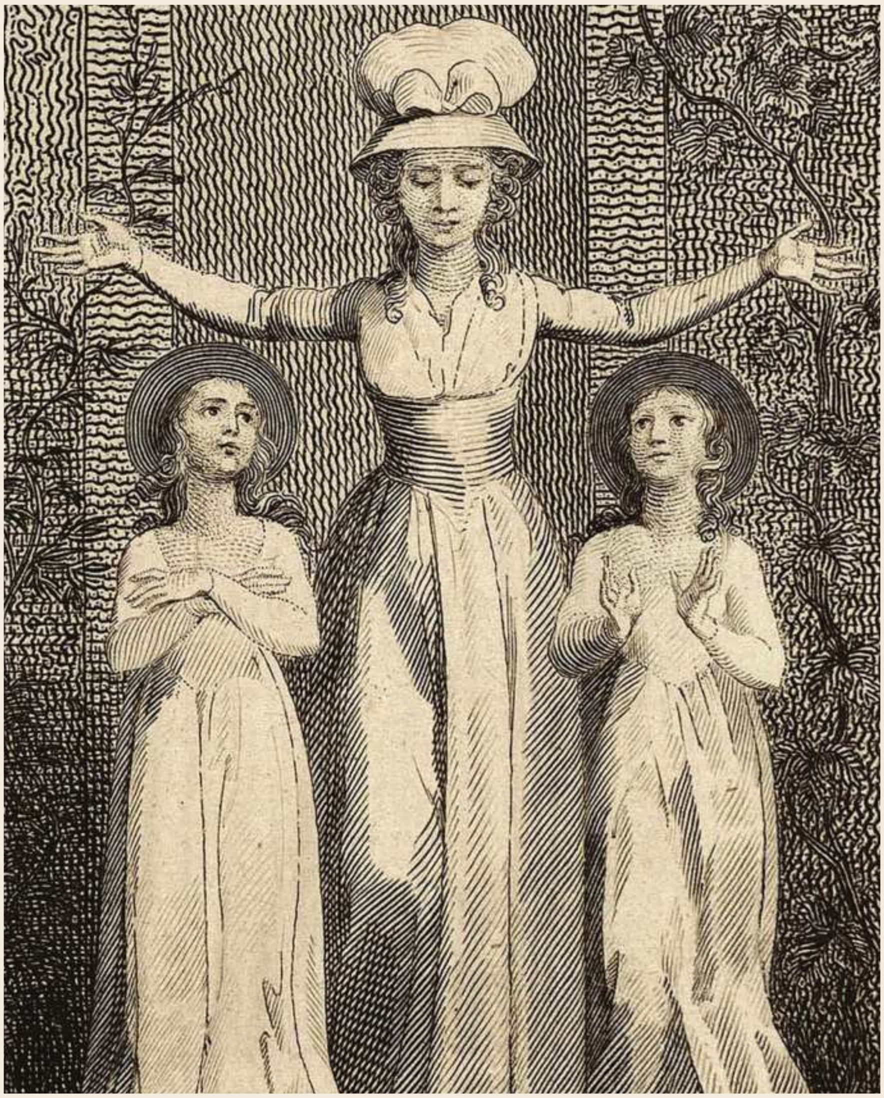
It is in this lively context of writing, imagining and thinking, during the uncertainties brought about by the French Revolution, when it seemed that the world might be turning upside down, that Wollstonecraft writes her most famous work, a plea for the rights of women. She calls for better education for girls and for the equality of men and women in many areas. But what she does not claim, and what would be maybe too radical for her time, is to say that men and women were actually equal. The work was crucial to the later movement for women's suffrage, particularly in the USA in the 19th century. It is essentially a long essay that stipulates the natural rights of women, ordained by God. Discussions of female sensibility, class and republicanism are all central to her argument.

Wollstonecraft was not writing in isolation. She was part of an active network and community of thinkers, writers and activists. "There are more [women] in her circles," says Tomaselli. "There are highly educated women; there are a number of women, and this has been so at least since the 17th century in England, who have access to libraries, who want to learn, they want to be knowledgeable, they want to understand the world. So they're very, very interested, perhaps more so than their brothers." Although Wollstonecraft was not a dissenter herself, she moved to Newington Green, where a community of dissenters lived, and met Richard Price, who was one of the leading intellectuals. She also met her publisher, Joseph Johnson, who continued to send work her way. She also started a school in Newington Green which she hoped would help her sisters to make a living, although this unfortunately closed down after only a brief existence.

Tomaselli feels it's important to remember that Wollstonecraft was not alone or entirely unique: "With every passing day, more scholarship is devoted to many of [Wollstonecraft's] contemporaries, women before her and after. There was a time when it seemed as though she was the only one, partly because Catherine Macaulay, for example, who was much more famous in her time… is forgotten. Whereas Wollstonecraft, her reputation dips for various reasons in the 19th century, but is never entirely forgotten, and especially not in America. And then her reputation picks up again in the 20th century." As with all historical figures, the story of Wollstonecraft, and how she is talked about, has changed over time, according to the trends of history writing and feminism. In the 1970s, Wollstonecraft was essentially put on a pedestal as the mother of feminism, despite having been relatively unknown beforehand.

BELOW-LEFT Illustration from Mary Wollstonecraft's *Original Stories from Real Life*

BELOW-RIGHT Maggi Hambling's controversial statue of Wollstonecraft



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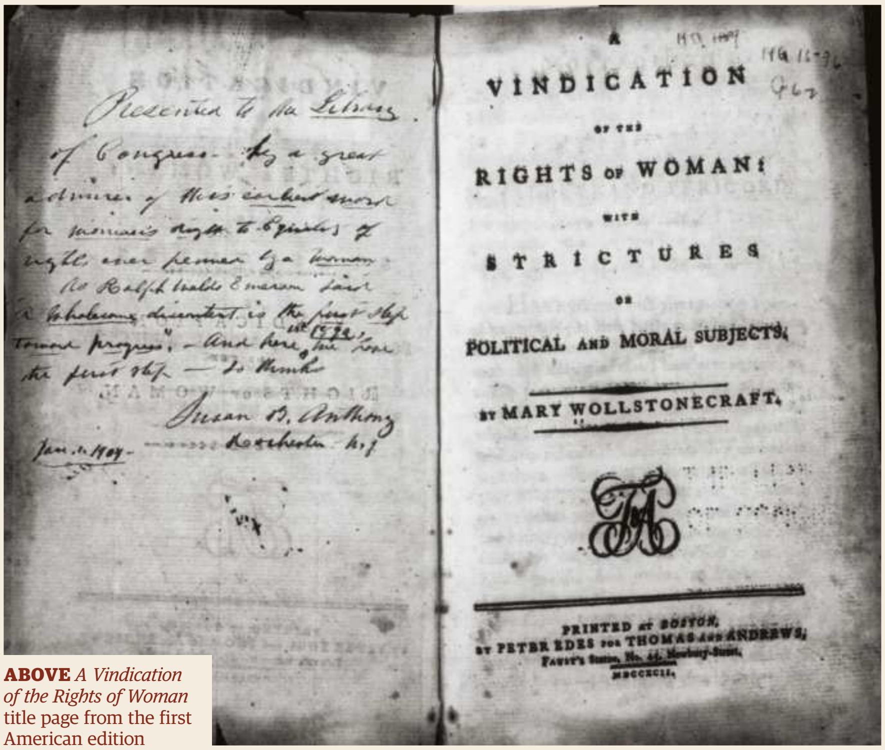

Presented to the Library
of Congress – by a great
admirer of this earliest work
for woman's right to equality of
rights ever penned by a woman –
As Ralph Waldo Emerson said
"A wholesome discontent is the first step
toward progress". – And here in 1792, was done
the first step – So think
Susan B. Anthony
Jan. 1. 1904 – Rochester N.Y.

A
VINDICATION
OF THE
RIGHTS OF WOMAN:
WITH
STRICTURES
ON
POLITICAL AND MORAL SUBJECTS.
BY MARY WOLLSTONECRAFT.

PRINTED AT BOSTON,
BY PETER EDES FOR THOMAS AND ANDREWS,
FAUST'S Statue, No. 45, Newbury-Street,
MDCCXCII.

ABOVE *A Vindication of the Rights of Woman* title page from the first American edition

Tomaselli says that with the rise of feminism in the 20th century, there are many biographies written about Wollstonecraft, particularly her emotional life, love life and the scandals attached to her relating to illegitimate children and the two suicide attempts that she survived. Tomaselli reflects that it is sad that after her death, her life has been reduced or cheapened by these explorations of her life. Instead, she has tried to "resist looking at her life and tried to think about her ideas," although she admits that it is "very difficult then to keep the life completely apart… because it was so turbulent".

Through all that turmoil, thanks to her relationships and marriage, she was able to remain in a stable and comfortable position. Therefore it is important to remember that while she espoused radical ideas for her time, her financial status in life meant that she was able to become a prominent thinker in a way that many women would never have considered possible. It is also crucial to bear in mind how her station in life influenced how famous and renowned she was able to become as well as appreciate the writing that survived her.

Feminism was not a concept or word used in the 18th century and many later feminists would say that Wollstonecraft's politics were not radical or demanding enough to truly advocate for women's rights in today's understanding. However, we asked Tomaselli whether we can call Wollstonecraft a feminist, a proto-feminist or whether it is best to avoid labels and categorisation altogether: "One can call her feminist if one wants to, if by feminism one means somebody who considers the condition of women and thinks about their freedom, or lack thereof, and thinks about their inequality and the question of improving their condition and putting an end to inequality. The difficulty I have is that once you label somebody like that… she's a feminist and she's written *A Vindication of the Rights of Woman*, obscuring everything else. And then also the other thing that happened is feminists saying: 'Ah yes, but she doesn't criticise marriage and seems to assume women will have children'." From this came a kind of backlash. It is certainly crucial to consider Wollstonecraft in the context of her own life and times, in this sense.

> **"A complex, troubled and often contradictory woman"**

"You don't have to agree with her, but the point is to engage with somebody who is intellectually alive and doesn't stick to her ideas [or become] fixated," concludes Tomaselli. Wollstonecraft has indeed been engaged with, debated and memorialised at all levels of popular culture since her lifetime. A rather controversial statue of Wollstonecraft by Maggi Hambling has recently been erected to commemorate her in Newington Green. The statue is of a naked, short-haired woman, hinting at Wollstonecraft's utopian and radical visions for the future of women's emancipation and liberation from the constraints of a paternalistic and patriarchal world. But others have stated that even Wollstonecraft was not radical enough for a statue like this, being far too crass, simplistic and bold for a woman of the 18th century. A complex, troubled and often contradictory woman, both confined by society and often on the move, Wollstonecraft's evolving legacy has been taken hold of and held up by today's society as a symbol for women's rights in the modern world.

A woman's destiny

Motherhood, tragedy and hardship were brutally linked throughout Wollstonecraft's life

Wollstonecraft's best friend, Fanny, whom she named as the person who opened up her mind, embodied the potentials of a pure, almost holy female utopia that could have been formed. They planned to live together but could not make this dream work under the financial constraints of their life. Fanny, whose health was always poor, moved to Lisbon with her new husband, and died there in childbirth in 1785, nursed by Wollstonecraft. This loss was devastating, and inspired Wollstonecraft's first novel *Mary: A Fiction* (1788). Later, Wollstonecraft named her first daughter Frances, or Fanny, for her dear friend. Before this, in 1784, Wollstonecraft's sister Eliza was suffering badly from postpartum depression. Wollstonecraft implored her, and eventually persuaded and helped Eliza to leave her husband and child, in what was a radical move at the time. Her sister's life, though, was ruined: she was shunned from society and thrust into poverty. Just over ten years later, Wollstonecraft herself succumbed to death after battling septicaemia induced by the birth of her second child, Mary (who later became the revered author of *Frankenstein*, Mary Shelley). Along with the abuse she and her mother and sisters faced at the hands of her father, Wollstonecraft knew all too well the toll placed upon women, natural and unnatural.

Christmas Folklore

Have you ever heard the sinister tale of the troll-like Stallo? Or received a visit from the skeletal Mari Lwyd on New Year's Eve?

Written by Callum McKelvie

Christmas today is seen almost exclusively as a time for merriment and to gather with our loved ones to exchange gifts and enjoy food. Of course, the various traditions associated with the festival vary all over the world. In recent years, attention has been drawn to some of the 'dark' folkloric figures and customs associated with the Yuletide season, the most notable of these being Krampus, the 'Christmas devil' of Alpine folklore. But Krampus is not the only frightening figure to haunt naughty children on cold winter nights. European Christmas folklore is particularly rich and there are a slew of unique creatures and fascinating customs associated with the festive period. Come with us now on a global tour of some of the lesser-known holiday folk tales...

> "Krampus is not the only frightening figure to haunt naughty children on cold winter nights"

EXPERT BIOS

© Rhiannon Griffin

PAUL HAWKINS

Paul Hawkins is an author, lecturer and musician. His book, *Bad Santas: Disquieting Winter Folk Tales for Grown-Ups*, is available from Simon & Schuster.

© Gayle Marsh

MARK REES

Mark Rees is the author of numerous books on the paranormal history of Wales. His book *Ghosts of Wales: Accounts from the Victorian Archives* is available now from The History Press.

Krampus is one of the more notable creatures associated with Christmas, but he is not alone

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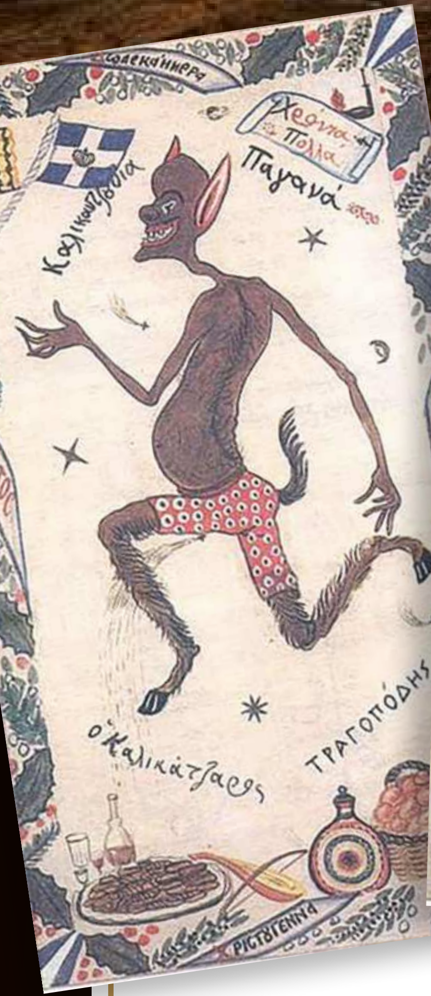
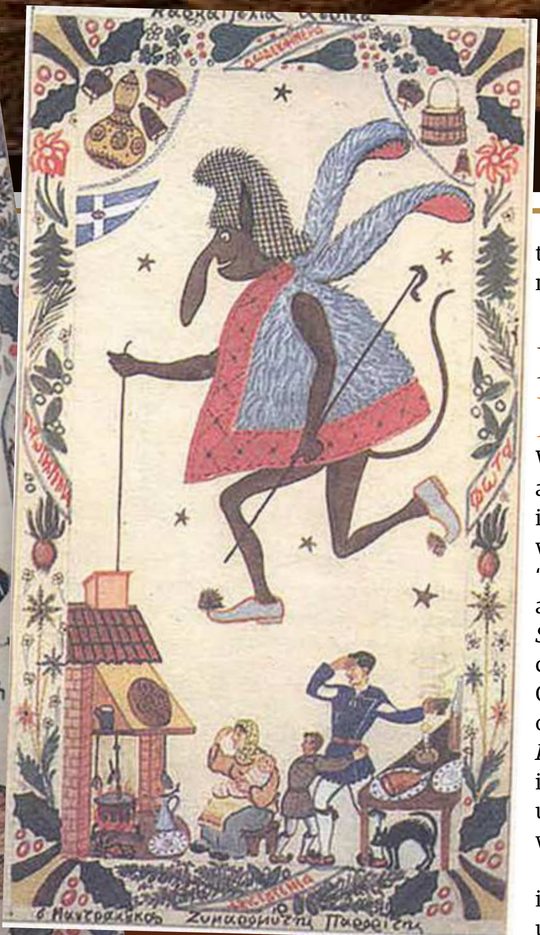




ABOVE-LEFT One of the Kallikantzaroi causing havoc

ABOVE Matrakoukos, the leader of the Kallikantzaroi

GREECE: Kallikantzaroi

We begin in Greece, the home of Ancient myth and magic. It is also the home of a fearsome race of creatures known as the Kallikantzaroi, who are said to cause havoc on the Earth during the dodekaimero, the 12 days between Christmas Eve and Epiphany, 6 January. "The simplest way to describe them is as 'angry goblins'," explains Paul Hawkins, the author of *Bad Santas: Disquieting Winter Folk Tales for Grown Ups*. "The story goes that they spend the year living underground trying to saw through the Tree of Life, which was said to run all the way under the Earth holding the planet intact. Each year, they almost achieve this but, just when the tree is about to be sawn in two, Christmas arrives and they are summoned overground for 12 days."

Throughout these 12 days, the Kallikantzaroi were fond of causing all manner of mischief during which time the Tree of Life would heal itself. You could protect yourself from these vicious creatures in a number of ways, one of which was to keep a Yule log burning for the entire 12-day period to stop them from entering your house via the chimney. Should they find entry, however, any young children in the house – particularly young babies – could be spirited away by the Kallikantzaroi and taken down into the underworld.

These children who were taken into the underworld were not destined to meet a grisly end or become the Kallikantzaroi's dinner but fated to become Kallikantzaroi themselves. Children who were born during the 12 days when the Kallikantzaroi were abroad might also transform when they reached adulthood. The transformation aspect of the Kallikantzaroi draws direct comparison with other European folklore, primarily that of the werewolf. In *Christmas in Ritual, Christian and Pagan* Clement A Miles states that in Southern-Greece the Kallikantzaroi are referred to as 'Man-Wolves'. Miles goes on to state that renowned German scholar of the classics, Bernhard Schmidt, believed that the name Kallikantzaroi was derived from two Turkish words, meaning 'black' and 'werewolf'.

ICELAND: Gryla, The Yule Lads and the Yule Cat

We now move from a warmer climate to one perhaps more appropriate for the subject matter, in Iceland. This Nordic country in particular has a vast folklore of intriguing figures associated with Christmas. Icelandic celebrations known as jól (meaning 'Yule') start four weeks before Christmas as we know it and last a total of 26 days, peaking on Christmas Eve. According to the *Smithsonian Magazine*, this period was known as a time when creatures such as elves and trolls were said to roam the land. One of the most famous of these creatures is Gryla, a relatively old piece of Icelandic folklore. She is first mentioned in the *Prose Edda*, a 13th century work of Norse mythology, where she is described as a wicked and ugly giantess. However, it was not until later during the 17th century that she became associated with Christmas.

The famous Icelandic collector of folk tales Jón Árnason states in the first volume of his 1886 collection that Gryla was "a bugbear used to frighten children quiet, which is almost horrible enough to frighten them to death." Not only frighten them, Gryla supposedly kidnaps any children who misbehave so that she can cook and eat them. Currently, Gryla is often depicted as a vast troll-like woman, with an ugly and haggard appearance. However, it seems that this was not always the case. The description Árnason gives of Gryla is much more imaginative and horrific, stating: "Gryla had three hundred heads, six eyes in each head, besides two livid and ghostly blue eyes at the back of each neck. She had goat horns and her ears were so long as to hang down

BELOW Gryla and her husband roam the streets in the period surrounding Christmas

RIGHT A fearsome sculpture of the Yule Cat appears yearly during Christmas time in Reykjavik

All images: © Alamy, © Getty Images

> “If the child has no new clothes, then the Yule Cat would come and steal it away”

to her shoulders at one end and at the other to join the ends of her three-hundred noses.” He goes on to state that she has burlap sacks bound to her thighs and feet like the hooves of horses.

But Gryla is not the only Yuletide monster in Icelandic folklore and, interestingly enough, has a whole family of malevolent creatures surrounding her. Her husband, Leppalúði, is likewise a troll and together the pair have raised the mischievous Yule Lads – equally as terrifying as their parents. While sometimes depicted as kindly old men, akin to Father Christmas, they are traditionally ogres – only later developing into gift-giving creatures. On the 13 nights preceding Christmas, boys and girls are encouraged to leave their shoes at the foot of their beds. On each night one of the 13 lads will visit them, each with his own specific characteristic such as ‘Window-Peeper’ and ‘Sausage-Swiper’. While the good boys and girls receive candy, the bad will wake up to shoes stuffed full with rotting potatoes. Hawkins, in his book *Bad Santas*, explains that traditionally “the Yule Lads were mere pranksters who playfully performed tricks and mischief to infuriate the inhabitants of each home.” However, earlier depictions were far more gruesome, with the Yule Lads kidnapping children and punishing them in the most brutal way possible. Hawkins states that this became something of a competition between storytellers, each seeking to outdo the other with the horrific acts they could imagine for the Yule Lads. ▶

Lesser-spotted Holiday Characters and Mascots

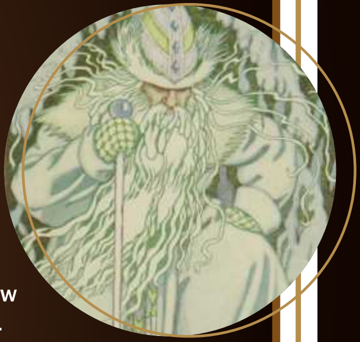
You may have heard of the Easter Bunny but have you heard of the Easter Bilby? Holiday figures you might not know...

The Easter Bilby

Due to rabbits not being native to Australia, when they were introduced in 1788 they caused vast amounts of environmental damage. So it seems unlikely that the country would promote a rabbit as a cute creature who delivers chocolate eggs to children. The Bilby on the other hand is an endangered marsupial, unique to Australia, and in the early 1990s began to be promoted as an Easter alternative. It is hoped this will increase awareness of this endangered creature.

Ded Moroz

While we in the West are familiar with Father Christmas as the giver of gifts, in Russia this duty is given to Ded Moroz and his granddaughter Snegurochka (translating as ‘snow maiden’). He originated in Slavic mythology but disappeared during the early years of the Soviet Union until Stalin reintroduced the figure in 1935. Moroz became a figure of Soviet propaganda but during the fall of communism he fell out of favour, yet now has returned as a cultural icon and a rival to Santa.



Nian

This legendary beast of Chinese mythology is thought to reside at the bottom of the sea. The vicious monster would only journey onto land to search for food, usually livestock or humans, during the last day of the lunar year. However, the creature’s one weakness was discovered to be the colour red and so celebrations often incorporate fireworks and red lanterns. Now the creature’s vicious dragon-like appearance is often incorporated into New Year’s Eve celebrations.

Tió de Nadal

This Catalonian character who delivers small presents at Christmas is a log that you place in your fireplace and heat until it ‘defecates’ the gifts. Starting on 8 December families are to keep the log safe and well fed, wrapping it in a blanket and feeding it snacks. If the log is feeling mischievous it may defecate a smelly herring instead. On Christmas, children reach under the blanket to collect the gifts that the log has ‘laid’ for them.

Perhaps the most unique creature from Icelandic folklore is the Yule Cat. Described by the *Smithsonian Magazine* as "towering" above the tallest houses, this monstrous moggy is said to live with Gryla. The Yule Cat appears to have been a fairly recent addition to Icelandic Christmas folklore, with no written accounts appearing before the 19th century, though Hawkins suggests that this could be due to low literacy rates more than anything else. 20th-century poet Jóhannes úr Kötlum, whose work is also responsible for the names and roles associated with the Yule Lads, crafted a popular poem *The Christmas Cat* from which much of the folklore surrounding the cat is taken. Unlike other folkloric Christmas figures, the Yule Cat does not target bad boys and girls. Instead the foul feline prowls around towns and villages peeking through windows to see which children have been gifted with new clothes. If the child has no new clothes, then the Yule Cat would come and steal it away.

"This seems quite unusual in comparison to most other winter folklore," says Hawkins. "Usually the story is a warning to a child not to transgress a particular rule – for example 'don't wander off into the woods' – whereas this is something completely outside of the child's control. Most likely it is actually a warning for parents: winter is a dangerous time and if you don't look after your children they might not survive. It can be seen as a warning to keep your children warm."

SWEDEN – The Stallo

If you think Gryla is terrifying, then you clearly have not heard of the Stallo – a creature from Sámi folklore. The Sámi are the indigenous peoples of Sápmi, perhaps better known to readers as Lapland, as well as areas of Norway, Sweden, Finland and part of Russia. "The Stallo was an enormous, vicious creature that lived alone in the wilderness," Hawkins tells us. "Some stories present him as a Neanderthal Man while others suggest he is somewhere between a troll and a wizard. But all the stories about the Stallo show him as a creature that took a sadistic delight in causing pain and eating human flesh, especially that of children."

Although not exclusively a figure associated with Yuletide celebrations, Christmas Eve is considered one of the most dangerous times of the year because it is then that the Stallo would ride through the forest on his sled. "He didn't want to be disturbed or interrupted," Hawkins explains. "If his path was hindered by an untidy garden, he would storm inside the house and kill everyone. If his animals were disturbed by children talking, he would storm inside and kill everyone. If a household had not stored enough water for the Stallo to take a drink, he would storm inside, kill everyone and substitute the water by drinking the blood and brains of a child."

There are numerous stories that detail the Stallo's bloodthirsty appetites. One in particular features a group of young boys who, despite their parents' warnings, venture outside to slaughter a reindeer. According to Linda Raedisch in her book *The Old Magic of Christmas*, when they are unable to find one, they turn on their younger brother and decide to kill him instead. Choosing to cook him, the smell of this 'delicious' roasting meat lures the Stallo. The first of the remaining two boys is slaughtered instantly but it is the second who receives the worst fate. Hiding in a chest, the Stallo realises he is unable to get to him. However it is here we see the vicious nature of the Stallo. Rather than let him go free, the Stallo blows hot ashes through the keyhole, roasting the small boy alive.

WALES: Mari Lwyd

On a cold New Year's Eve in Wales, as you settle down for the night, it would not be unusual for you to hear the voices of singing men and be greeted at the door by the form of a skeletal horse - the Mari Lwyd. "It is assembled much like a hobby horse by attaching the horse's skull to the end of a pole," begins Mark Rees, the author of numerous books on the paranormal and unusual aspects of Welsh history. "The Mari and her accompanying merrymakers are led through the streets by a leader who knocks on the door of a potential victim and challenges the inhabitants to a battle in song known as *pwngco*. In recent times this exchange has been compared to a 'rap battle', in which opposing sides take it in turns to outwit their opponent with rhymes." If Mari won the battle then her party would be allowed entry into the house and be given food, ale and warmth.

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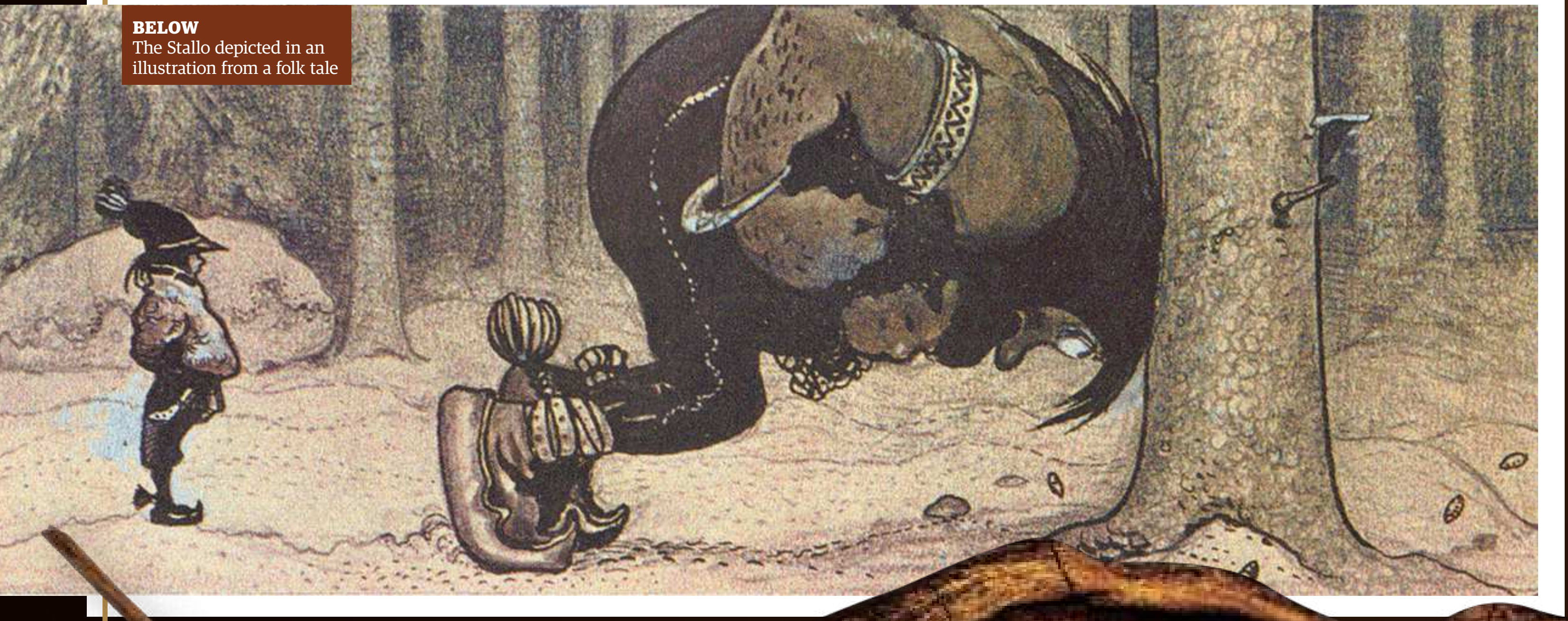
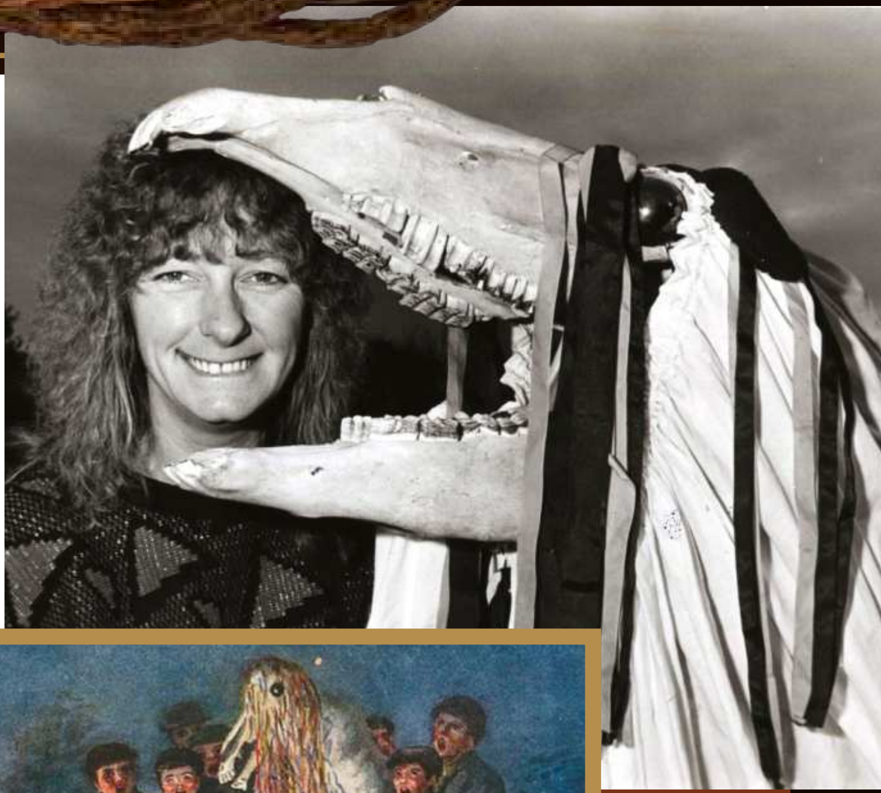


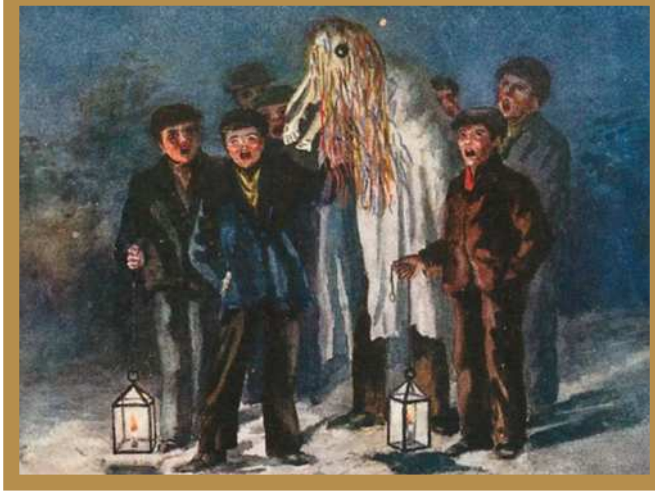
BELOW
The Stallo depicted in an illustration from a folk tale



> "If the Mari won the battle then her party would be allowed entry into the house and be given food, ale and warmth"

Her presence was thought to bring good luck and so it was a rare occurrence for her to lose - though she would make sure to cause some mischief once inside.

The Mari Lwyd is part of a much wider British Yuletide tradition known as wassailing. According to the National Trust, revellers would visit orchards where they would make music and sing songs and then would receive as thanks some form of warm beverage from the owner. Many of these included participants who wore animal masks and costumes. "The origins of the Mari Lwyd are shrouded in mystery and are a subject of ongoing debate," Rees explains. "The only thing we can say for certain is that it was practised at the turn of the 19 century. It grew in popularity throughout the Victorian age and, a victim of its own success, fell out of favour in many places by the end of the century due to the rowdy behaviour that became associated with it." This does not mean, however, that the origins of the Mari Lwyd are not older, as Rees explains: "Similar British wassailing traditions that also involve animal disguises can be traced back to much earlier centuries, and some have suggested it might even have pre-Christian origins with roots in Roman horse worship."



ABOVE
A Mari ready to go from door to door with its gang on Christmas 1988

LEFT
An illustration of a traditional Mari Lwyd, showing the Mari decorated with colourful ribbons

Winter's Tales

After our tour through some of the more unusual and frightening winter folklore, you might be asking yourself, why are there so many myths associated with Christmas? "At heart, these stories were a way for societies to share warnings about the dangers of winter," Hawkins explains. In the past, without proper heating and the increased difficulties of finding food, not to mention the longer nights, winter could prove particularly treacherous. "These stories create a shared narrative to process the very real losses and bereavements that societies would experience during the coldest months and to provide a supernatural metaphor to warn the young or the unaware about the behaviours they needed to observe to ensure survival." ○

Petrifying Pertchen

This traditional Alpine festival features a whole parade of good and evil monsters roaming the streets causing carnage

The Pertchen festival takes its name from the Pagan goddess Pertcha, also known as 'Frau Pertcha', a deity once popular in the Alpine regions. As the goddess had two forms, one good and one evil, traditionally there would be both good and evil creatures present. For the festival, men would dress up as these creatures and parade through the streets in impressive masks, which are now known as 'Pertchen'. The purpose of the Perchten is to 'drive out the devils of winter', hence the parade through the town in which the demonic creatures are being driven out back into the wild. Traditionally they were held on Pertcha's night, 6 January, though in some cases it could be as late as Shrove Tuesday.

Today these festivals still continue and are highly popular, attracting tourists from all over the world. These modern versions combine tradition with new elements such as pyrotechnics and heavy metal music.

PHILOSOPHY OF THE SAMURAI

The common view of warrior classes from history is one of bloody violence and rough manners – but the samurai turned their lives into works of art

Written by Ben Gazur

When many people think of the samurai they think of bushidō – the Way of the Warrior. This moral code that governed the actions of samurai was never actually a single philosophy because different clans followed different rules. By examining Japanese culture, however, we can see how the samurai grew from simple soldiers to become the warrior poets and philosophers we know them as today.

HIGASHIYAMA CULTURE

Much of what we consider as distinctively samurai is derived from Higashiyama Culture as developed in the Ashikaga shogunate in the 15th century. Under Shogun Ashikaga Yoshimasa there was a harmonisation of the cultures enjoyed at court and those of the warrior samurai. It was no longer sufficient to be

a bold fighter. Samurai were now expected to cultivate the arts and act in accordance with philosophical principles.

Yoshimasa planned his own retirement in the Temple of the Silver Pavilion in the Higashiyama hills outside of Kyoto, from which this pinnacle of Japanese culture derives its name. The construction of this building and the life of contemplation and artistry Yoshimasa enjoyed there shaped Japanese aesthetics for generations.

Yoshimasa patronised Noh theatre, employed talented ink painters, celebrated ikebana flower arranging and raised the Japanese tea ceremony to an art. The small room constructed at the Silver Pavilion for drinking tea is the oldest tea room in Japan and a model for all that came later. The Silver Pavilion can be seen as a response to the ornate and glittering Gold Pavilion built to celebrate the warrior culture of earlier generations. Yoshimasa was creating a new, simpler, ideal for the samurai.

The works of art Yoshimasa gathered around him formed the basis of the Higashiyama Treasure - priceless paintings and artefacts that are considered national treasures today. Several of his advisers in the collecting of art works were born samurai but devoted their lives to beauty. The artworks gathered in the Silver Pavilion were not mere decoration, however. The Silver Pavilion embodies the philosophy and aesthetics that moulded later samurai thought.

WABI-SABI

The Silver Pavilion as planned by Ashikaga Yoshimasa was intended to be covered in glittering silver. Yet as we see it today it has no gilding. The pavilion is unfinished, weathered and, to Japanese sensibilities, perfect in its imperfection. It is an example of the Japanese ideal of Wabi-sabi.

Wabi had originally referred to the miserable state of living in nature, far away from other people, but it shifted in the 15th century towards a wistful melancholy. Sabi was a term meaning thin or withered. Together these two words might conjure up a bleak outlook ▶

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THE TRANQUILLITY OF TEA

Japanese samurai had a special relationship with tea

The Japanese tea ceremony, known as cha-no-yu, is inextricably linked to Buddhism. The first reference to the ceremony comes from the 9th century when a monk called Eichū brought tea to Japan from China. After preparing tea for Emperor Saga, it was ordered that tea plantations should be set up. Other Buddhist monks refined both the cultivation and serving of tea.

Tea remained a luxury available only to the court and samurai classes, and the ceremony surrounding it became complex. In the *Letter of the Heart*, written in 1488, Murata Juko codified the philosophy and actions performed at the tea ceremony. The tea was to be central to the event, and gaudy or gilded vessels were abandoned for simple pottery. The 16th-century Zen tea master Sen no Rikyū used the tea ceremony to popularise the aesthetic philosophy of wabi-sabi.

Samurai who entered the tea house would leave their arms and weapons outside so that their differences and conflicts could be shed too. They accepted each other as individuals and not as warriors during the ceremony. Yet the tea ceremony was not an idle relaxation for samurai – it trained them in focus and allowed them to gain insights into others that might be of benefit on the battlefield.

but when placed together they turned into a notion that the wear and damage objects receive as they are used could in fact be beautiful.

Wabi-sabi is a sense of aesthetics based on the acceptance of transience and imperfection in the world. A flawless object may attract our attention for a moment, but a ceramic bowl with a drip in its glaze gives us pause to consider how it was made and the art of the maker. Age and individuality in an object is respected. The tides of time should leave their mark on an object just as waves on the beach mark time on sand.

Wabi-sabi was an important principle for samurai because they lived hard lives. They were likely to bear scars from their battles and wield old and repaired weapons. An acceptance of the fleeting nature of perfection, and life itself, spurred warriors into battle. Wabi-sabi was described in the *Letter of the Heart* that set out the principles of the tea ceremony. It noted that "however cultivated one's manner, a painful self-awareness of one's shortcomings is crucial. Remember that self-assertion and attachment are obstructions." Even a cup of tea could remind a samurai of how to face a battle without fear.

Wabi-sabi also taught samurai that some things are out of their control. It is perhaps best expressed in the story of Sen no Rikyū when he asked a servant to prepare his tea house. The servant scrubbed it top to bottom and scoured the garden in preparation. When Sen no Rikyū arrived, he shook a maple tree to randomly scatter some leaves. Wabi-sabi was thus achieved in joining human efforts with the transience of nature. In battle you cannot expect the fight to be as neat as your plans.

The same cup of tea that might give a samurai pause to consider the nature of life could also give them hope. Their sense of aesthetics meant that repairs to a damaged vessel should be seen and not hidden. It can even become art as in kintsugi, where pottery is repaired with gold so that the cracks show. Even a battle scar could be beautiful.

Wabi-sabi developed during the Warring States period. When there was so much conflict it was a comfort to find peace in the passing of all things and a joy to treasure venerable objects that may have been damaged.

MONO NO AWARE

Mono no aware is another term that has no easy translation into English. It can broadly be defined as the wistful realisation that all things are impermanent, and it developed from the Buddhist idea of non-attachment.

When your feelings for the passing of a thing match the appearance of decay, you are feeling mono no aware. It's why looking at blossom is so important in Japan; the flowers realise a brilliance for just a few days, but soon wither. You can curse the flowers as they die or you can enjoy their brief beauty. Maybe they're more beautiful because they do not last. For the samurai who faced death every time they drew a sword, non-attachment helped them cope with their fears. There is a saying in Japan that "among blossoms the cherry blossom [is best], among men, the warrior." Both may glitter for a time, but the warrior can be cut down just as easily as a blossom blows away.

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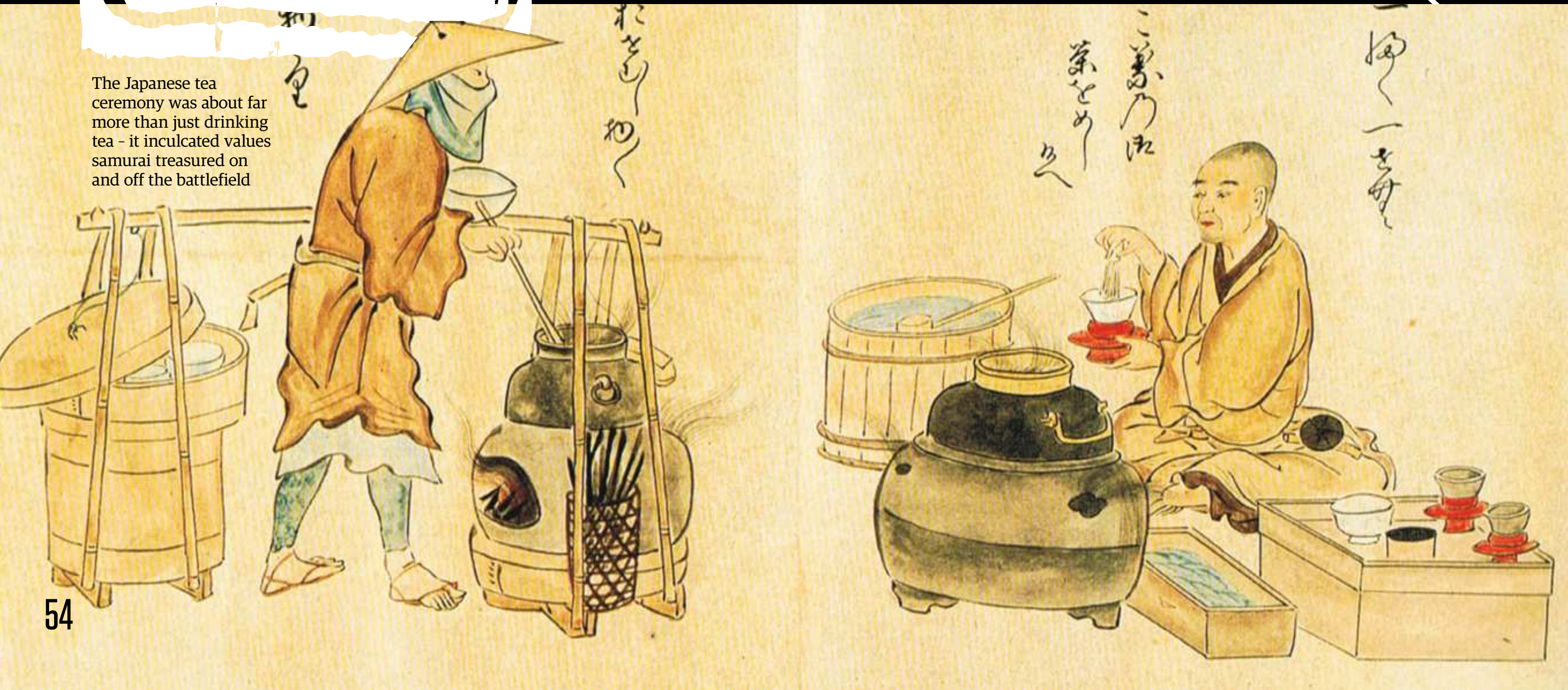
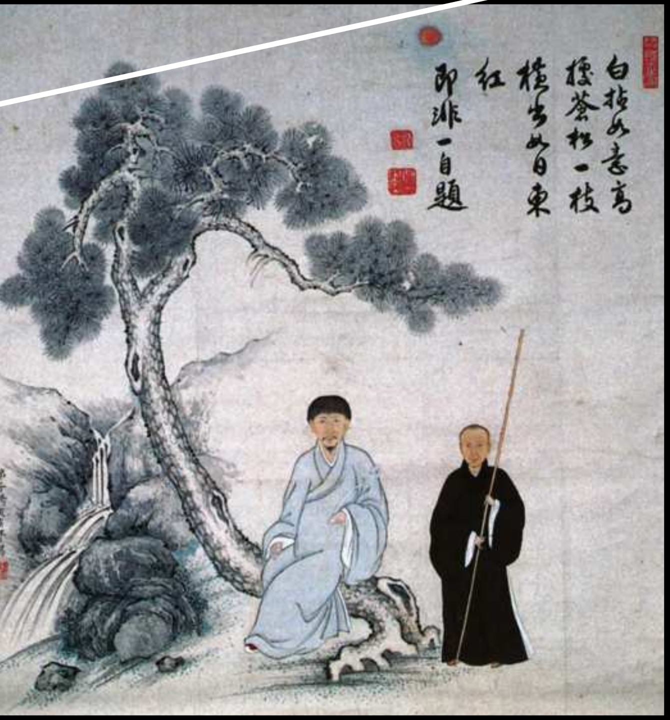
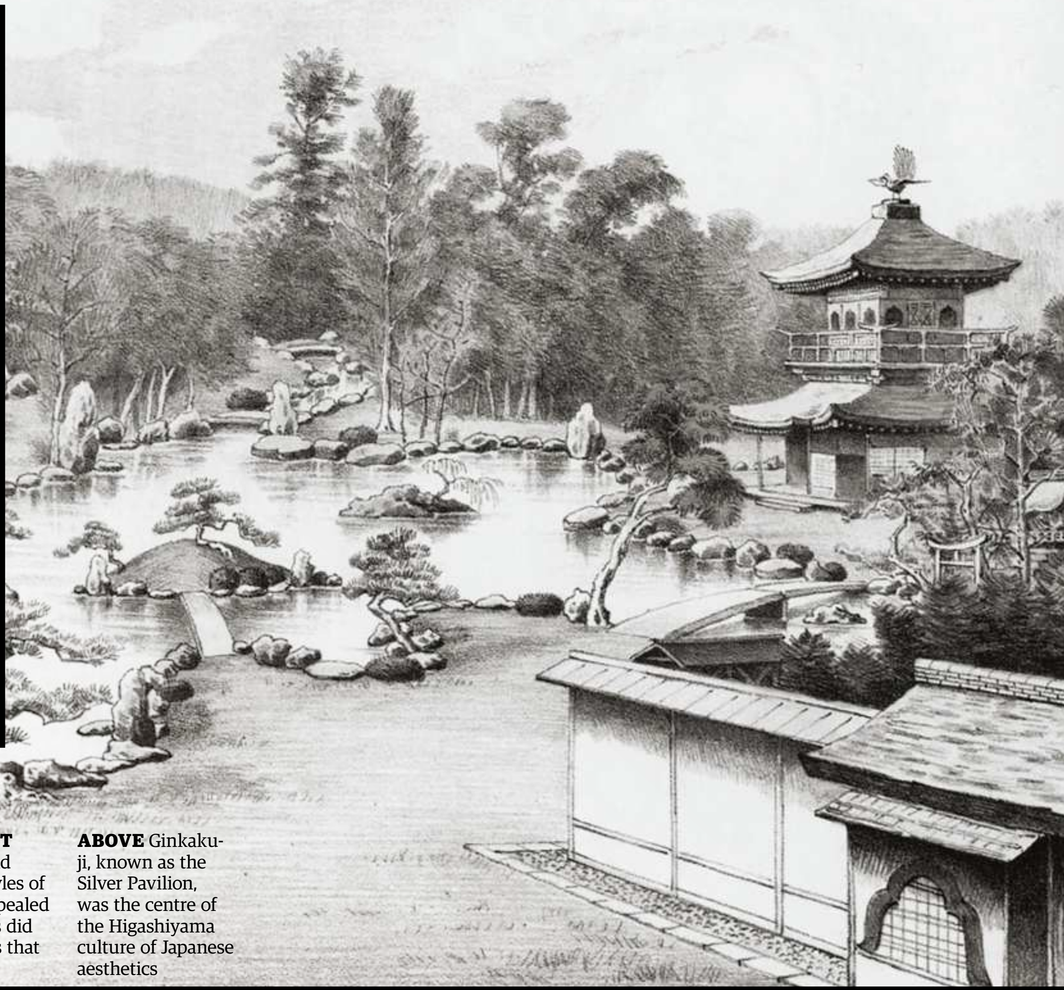


The Japanese tea ceremony was about far more than just drinking tea – it inculcated values samurai treasured on and off the battlefield





ABOVE-INSET The austere and rigorous lifestyles of Zen monks appealed to samurai – as did their teachings that banished fear

ABOVE Ginkaku-ji, known as the Silver Pavilion, was the centre of the Higashiyama culture of Japanese aesthetics

SHINTO AND ZEN IN SAMURAI THOUGHT

The adoption of Zen Buddhism led to great changes in 12th-century Japan. This must have left some aristocrats with a deep sense of mono no aware when they saw their way of life passing. The samurai were beginning to grow in importance in society.

Shimazu Yoshihiro, the leader of the Shimazu samurai who lived in the 16th century, wrote a poem reflecting the Zen belief in the transience of life that the Samurai were adopting:

> ***"In the spring – flowers***
> ***And in the fall – foliage,***
> ***Everything is fleeting.***
> ***This is the human race –***
> ***Gatekeepers of the void"***

Many samurai were followers of Zen and other forms of Buddhism. The 17th-century sword master Takuan Sōhō wrote a treatise called *The Unfettered Mind* that was influential in how later samurai would view the world through a Buddhist lens. Addressed specifically to the samurai class, it marries the pacific world of the Buddha with the art of war. Battle, properly entered with a clear mind, now becomes a form of meditation:

"Although you see the sword that moves to strike you, if your mind is not detained by it and you meet the rhythm of the advancing sword… the sword that was going to cut you down will become your own, and, contrarily, will be the sword that cuts down your opponent."

"EVEN A CUP OF TEA COULD REMIND A SAMURAI OF HOW TO FACE A BATTLE WITHOUT FEAR"

The samurai often used the term 'mushin' – 'no mind'. It comes from a Zen phrase meaning 'the mind without mind'. It is a state where instinct and training take over and the mind is free from worry, doubt and ego. It was employed by martial artists and was useful on the battlefield where there is no time for thought. A fighting samurai warrior sought to exist within the moment.

The rigorous mental and physical training that Zen monks underwent was thought to be helpful to young warriors. If you were able to bear hardship and starvation without complaint, then you were a useful Japanese soldier. If you could face an enemy without fear or perturbation, then you could be trusted to stand your ground when it mattered most in a fight.

The influence of Buddhism was opposed by some. During the Momoyama period (1573 – 1603), the warlord Oda Nobunaga attacked monasteries and put Buddhist monks to the sword. The relative decline in Buddhism saw a return to the ancestral worship of Shintoism.

Shintoism is the indigenous faith of Japan that sees the landscape and world as being full of spirits called kami. It was Shinto that rounded out the ethical philosophy of the samurai. While Buddhism taught warriors self-control and to confront problems with calm resignation, it was Shinto that taught them their strict loyalty to their masters. The duties of the samurai, their reverence for ancestors and filial piety were all derived from Shinto.

The Meiji Restoration of 1868 saw Shintoism become one of the foundations of the new Japan. By providing a sacred core to Japanese nationalism, it supported the administration and hierarchy of the state.

Of course the Meiji Restoration also witnessed the dissolution of the samurai as a class. From then on, only some of the virtues and philosophies of the samurai would be cultivated among the populace – provided they benefited the nation. ○

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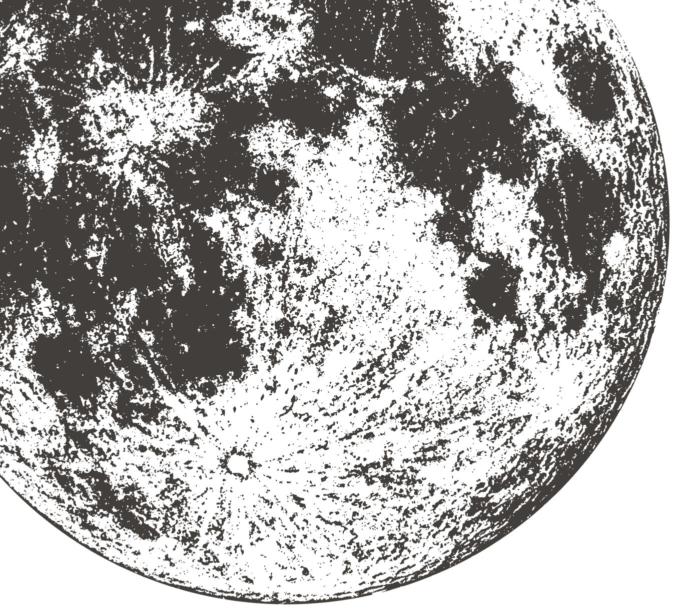

THE LAST MOON LANDING

Fifty years after its final mission, find out why Apollo 17 was the end of NASA's lunar programme

Written by Callum McKelvie

The Apollo programme is arguably the most iconic of all of NASA's space exploration missions. Beginning at the height of the space race between the United States and the USSR, its primary goal was to carry out a programme of scientific explorations of the Moon. In 1957 and 1961 respectively, the Soviet Union had scored two of the key victories in the space race when they launched Sputnik 1, the first satellite, and Yuri Gagarin, the first human, into space. The next target was obvious, to land a man on the Moon and in 1969 Apollo 11 saw Neil Armstrong become the first person to set foot on the lunar surface in one of the most decisive triumphs for the United States. But what now? The following six missions (with the exception of the calamitous Apollo 13) would all see NASA extend its goals and explore the Moon further. The last of the missions, Apollo 17, while perhaps best remembered for being the last, had a number of important scientific achievements. With the first of the

EXPERT BIO

BRIAN C ODOM

© Brian Odom

NASA's acting chief historian Brian Odom has worked at NASA for ten years. Studying at both the University of Alabama and Middle Tennessee State University, he is a doctor of philosophy and public history. He is the co-editor of *NASA And The Long Civil Rights Movement*.

LEFT The crew of Apollo 17. Eugene Cernan (seated), Harrison Schmitt (left) and Ronald Evans (right)

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ABOVE-LEFT The view of the lunar module from the Apollo 17 spacecraft following separation

ABOVE-MIDDLE Harrison Schmitt, the first trained geologist to go to the moon, handles a lunar sample

ABOVE-RIGHT Twenty-two hours of extra-vehicular activity were undertaken

Artemis programme missions set to launch in November, 50 years after the historic Apollo 17, the significance of this, the final Moon landing, deserves greater exploration.

THE MISSION

By the time Apollo 17 took off on 7 December 1972 it was seven months after the last mission, Apollo 16, had launched. Following the historic Apollo 11 in 1969, there had been five more missions though one, Apollo 13, would suffer an emergency on route and its mission would be abandoned in order to bring the astronauts home safely. Each of the subsequent Apollo missions had attempted to improve on the one before it, opening the doorway for further and more expansive scientific study. Apollo 12 had seen a successful attempt at a precision landing, allowing the crew to explore an area of greater geological interest, despite the fact that it involved touching-down on more troublesome terrain. Apollo 14 sought to explore the Fra Mauro region and deploy a number of scientific experiments, While Apollo 15 was the first of the 'j' missions that were designed for spending longer time periods on the Moon's surface. Apollo's 15 and 16 also saw deployment of the Moon rover, which was used during Apollo 17.

> "WHEN THE CREW LANDED IN THE PACIFIC OCEAN ON 19 DECEMBER, THEY HAD SPENT 12 DAYS AND 13 HOURS IN SPACE"

The mission commander chosen for Apollo 17 was Gene Cernan, who had previously been the pilot on Apollo 10, which had seen the first test of the Lunar Lander. Astronaut Ronald Evans was chosen as the command module pilot. Initially scheduled to take off on the evening of 6 December, a malfunction caused lift-off to be delayed. As a result take-off actually occurred at 12.33am the following morning, the first time a night launch had been undertaken. Like the previous two missions, Apollo 17 saw extensive use of the Moon Rover and its aim was to land in the Valley of Taurus-Littrow. This valley is named after the Taurus mountains that form part of Mare Serenitatis, a vast crater where an asteroid is suspected to have struck the Moon's surface long ago. The area was known for being of immense geological interest, for that reason it was selected as the mission's landing area. Due to the opportunity for study presented at the Taurus-Littrow valley, it was important that a suitable expert be included among the crew.

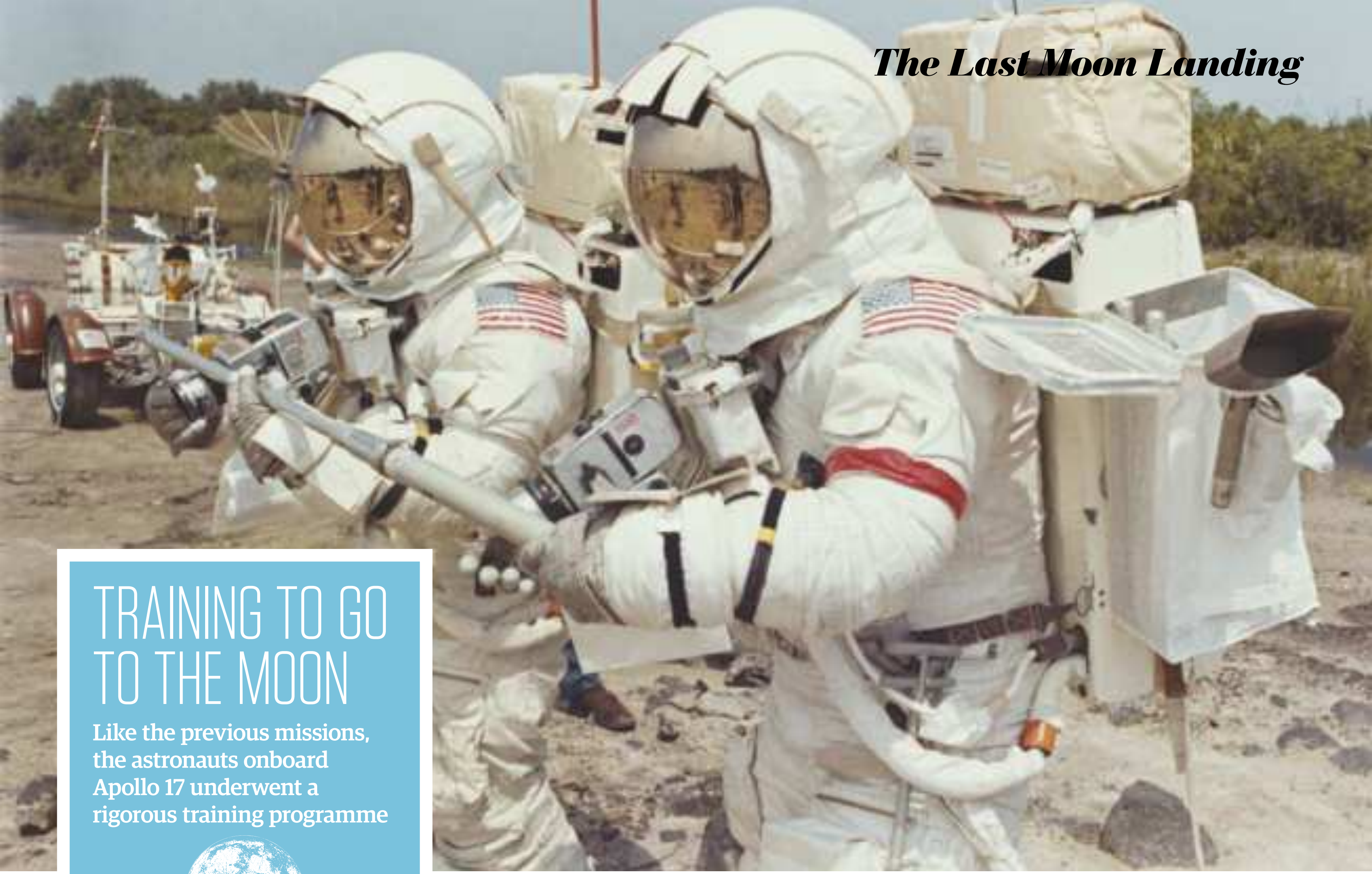
That member of the crew of Apollo 17 was Harrison Schmitt. Born in Santa Rita, New Mexico, on 3 July 1935, he was not only the second-youngest person to set foot on the Moon (that honour went to Apollo 16's Charles Duke) but he was also the first, and so far last, trained scientist to visit the Moon's surface. Up until his selection as one of NASA's new group of scientist astronauts in 1965, all previous participants had been test pilots. As a result, according to the New Mexico Museum of Space History, he attended a 53-week training course at Williams Air Base, Arizona, earning himself Air Force Jet Pilot Wings. "Having someone there on the ground with that training, expertise and education, who knows what they're looking for was incredibly important," says Brian C Odom, acting chief historian at NASA.

On 10 December 1972, Schmitt followed mission commander Cernan onto the surface. His excitement seems to have gotten the better of him and he proclaimed giddily: "It's a good geologist's paradise if I've ever seen one!" The importance of geology to the Apollo missions cannot be overstated; Apollo 11 brought some 21.6kg of material for study, including soil and some 50 rocks. "The main thing that was geologically interesting about Apollo 11 was gathering a broad suite of samples," Schmitt told NASA's official podcast, before going on to state that the samples not only helped in dating the age of the Moon but had "given us great insights into the resource base that the Moon represents, not only for lunar settlements but also potentially for use here on Earth, namely a fuel for fusion power, light isotope of helium that is present in those soils." By the time Apollo 17 returned to Earth some 382kg had been collected, 110.5kg of which had been collected on that mission alone. Schmitt had supervised the collection of 741 individual rock and soil samples. "It is very representative of what we want to have as part of the Artemis programme," Odom explains "To have science be fully integrated and have people on the ground like Harrison Schmitt, who know what they're doing, who are ready to press the bounds of what we know. That to me is why he's such an important person."

When the crew landed in the Pacific Ocean on 19 December, they had spent 12 days and 13 hours in space. According to the Royal Museums Greenwich, during this time a number of records had been broken. The largest lunar samples of any mission had been brought back. The longest Moonwalk of the entire Apollo programme took place, lasting some seven hours and 37 minutes, alongside 22 hours of extra-vehicular activity in all. One of the crew, Ron Evans, completed an impressive hour and seven minute deep space walk (the furthest recorded from any planetary body) and would be the last person to complete such a feat. Yet, despite these incredible achievements, Apollo 17 is still primarily remembered for being the last of the Apollo missions.

THE END OF APOLLO?

So why then did the Apollo programme come to an end? "It all has to do with two things," explains Odom. "Number one was what were the goals of the Apollo programme? One of the goals of the Apollo programme, as Kennedy had laid out in his speech in May 1961, was to land a man on the Moon and return him safely to Earth. And we had gone beyond that, great science had been



TRAINING TO GO TO THE MOON

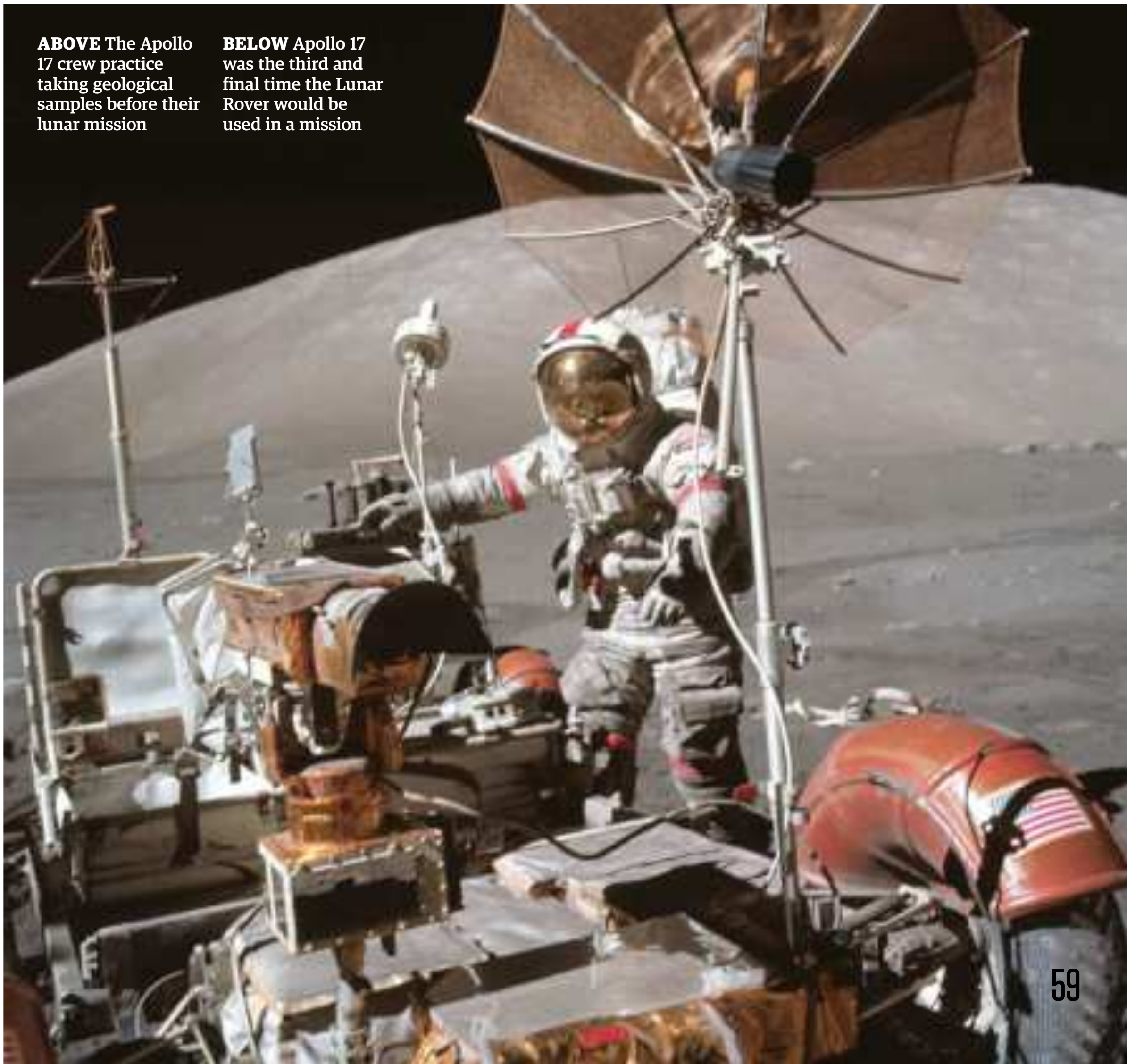
Like the previous missions, the astronauts onboard Apollo 17 underwent a rigorous training programme

For all the Apollo missions, it was important that the astronauts participated in an intense training programme. This was not only to prepare them for space but also for the specifics of the mission on which they were to embark. However, as the three astronauts had each been reserve crew for previous missions they had already undergone much of the standard space training. This meant that they had more time to train for the geological aspects of the mission. This training included wearing the Extravehicular Mobility Units (or space suits as we commonly call them) and simulating collecting samples. This training took place in Cinder Lake, Arizona, which due to being formed by a volcanic eruption was a similar landscape to Mare Tranquillitatis on the Moon. The astronauts also went on numerous geology field trips, learning how to collect rocks and samples and replicate how the missions on the Moon.

As previously stated, Harrison Schmitt simultaneously underwent pilot's training in order to make sure that he had the experience that could match the other astronauts.

ABOVE The Apollo 17 crew practice taking geological samples before their lunar mission

BELOW Apollo 17 was the third and final time the Lunar Rover would be used in a mission



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ABOVE The roll out of space shuttle orbiter enterprise on 17 September 1976

TOP-INSET President Nixon with the Apollo 13 astronauts. Is it possible that the accident onboard this craft may have added to the reluctance for further Apollo missions?

BOTTOM-INSET The cast and crew of the hit television series Star Trek at the unveiling of the space shuttle enterprise in 1976

> "NOW, 50 YEARS AFTER APOLLO 17 SAW THE LAST MANNED EXPLORATION TO THE MOON'S SURFACE, NASA IS ONCE AGAIN SEEKING TO PUT MAN BACK ON THE MOON"

accomplished but the objectives of Apollo had been met." There were also other considerations. According to Royal Museums Greenwich, the primary reason for Apollo 17 being the final Moon mission was financial and this was the official reason given by NASA. By the time of Apollo 17's launch, a number of missions had already been cancelled. In January 1970, Apollo 20 was scrapped before the project was able to get off the launch pad.

On 14 April 1970, an explosion had occurred in the second oxygen tank onboard Apollo 13, causing some of the oxygen to vent into outer space. Despite the astronauts being brought back to earth safely, important questions were now being asked as to the safety of the Apollo missions. On the day of the explosion, President Richard Nixon was invited to NASA's Goddard Space Flight Centre in Maryland and briefed on the situation in space. According to curator of the Smithsonian National Air and Space Museum, Teasel Muir-Harmony, Nixon was concerned about the effect a space disaster could have on potential votes. "Initially, there were several Apollo missions planned beyond 17: there was an Apollo 18, 19 and 20," Odom continues. "But in the late 60s and into the 70s you had an economic crisis as well as the Vietnam War. Things were competing for budget."

AFTER APOLLO

"President Richard Nixon says that despite budgetary constraints, we can build a space shuttle, and in the aftermath of Apollo that's exactly what they do," states Odom. On 5 January 1972, Nixon announced the plan and stated that the shuttle would: "revolutionise transportation into near space". Throughout the 1970's, NASA worked hard to perfect a working space shuttle, with construction beginning in 1974. By 1976, the resultant craft, the Enterprise, was rolled onto the launchpad. The name 'Enterprise' was the result of a persistent group of fans of the science fiction series *Star Trek*, who launched a committed write-in campaign to have the vessel named after that fictional spaceship. As a result, the shuttle was renamed and several members of *Star Trek*'s cast and crew were invited to the public unveiling. However, despite completing a number of successful flights, the Enterprise was purely a test vehicle and never destined for orbit.

Instead, in 1981 its sister ship Columbia took off and would remain in operation until 1 February 2003 when it disintegrated during its return flight to Earth. By 2011, the shuttle fleet had been retired. Nonetheless, the shuttle programme remained one of NASA's crowning achievements. "The space shuttle programme was incredibly successful," Odom concludes. "In 135 missions to low Earth orbit they developed and eventually constructed the International Space Station. It launched some incredible missions, the Hubble, Chandra, Compton, Gamma Ray Observatories, all of these important things that the space shuttle accomplished."

TO THE MOON AND BACK AND BACK AGAIN

Now, 50 years after Apollo 17 saw the last manned exploration to the Moon's surface, NASA is once again seeking to put people on the Moon. Announced in 2017, the Artemis programme seeks to once again put astronauts on the lunar surface by 2025. The first mission, Artemis 1, is set to launch in December of this year and will be uncrewed. Its intention is to test NASA's new rocket, the Space Launch System. According to the current schedule, in 2024 the Orion capsule will take a crew of four astronauts into a lunar orbit, before Artemis 5 will see humanity step back onto the Moon. But how can Apollo 17, the only Apollo mission to have seen a scientist travel to the Moon, inspire these new missions? "We are now ready for a fully scientific exploration mission to the Moon," Odom explains. "Fifty years ago, we laid that foundation with Apollo 17. When we go back, we'll be picking up where they left off. The sacrifices that were made and the incredible accomplishments are not forgotten, they're being built upon. And they're going to shine the light for the way forward." ○

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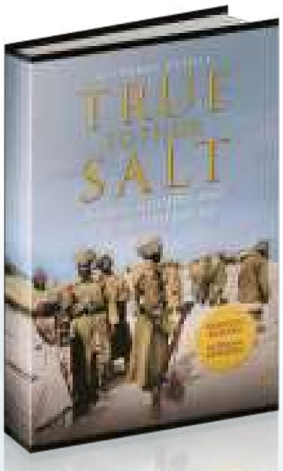

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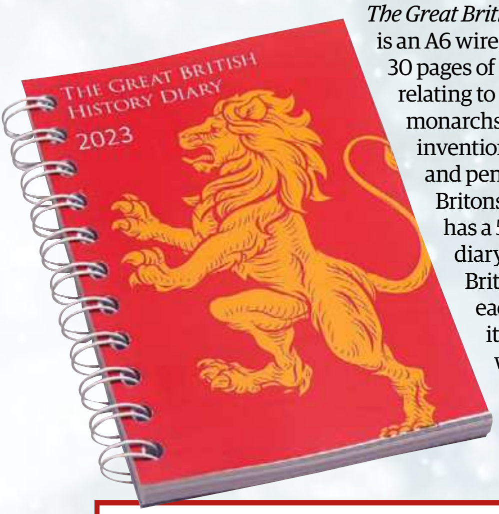

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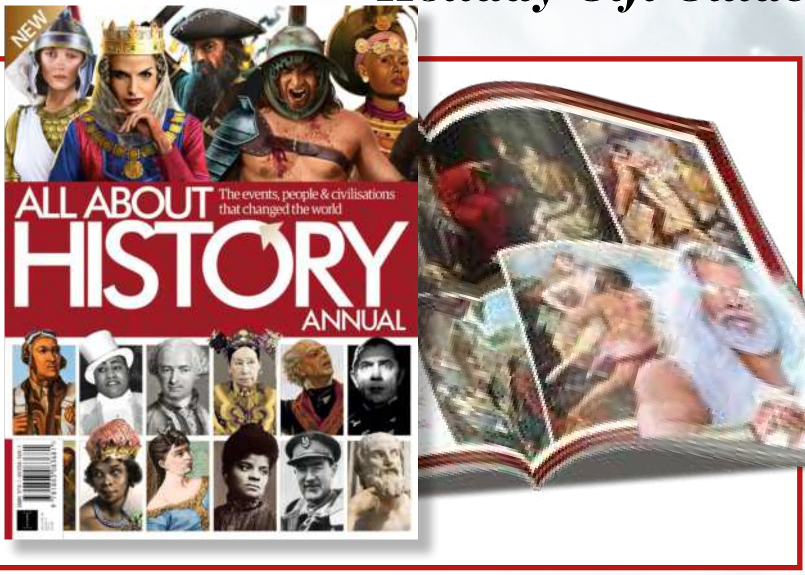
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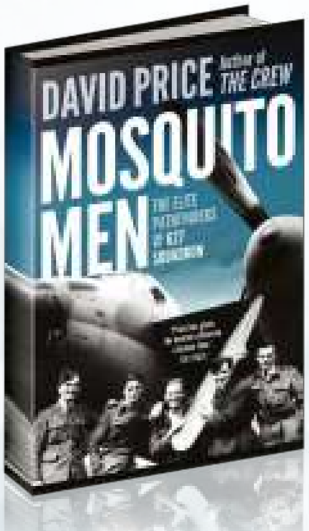
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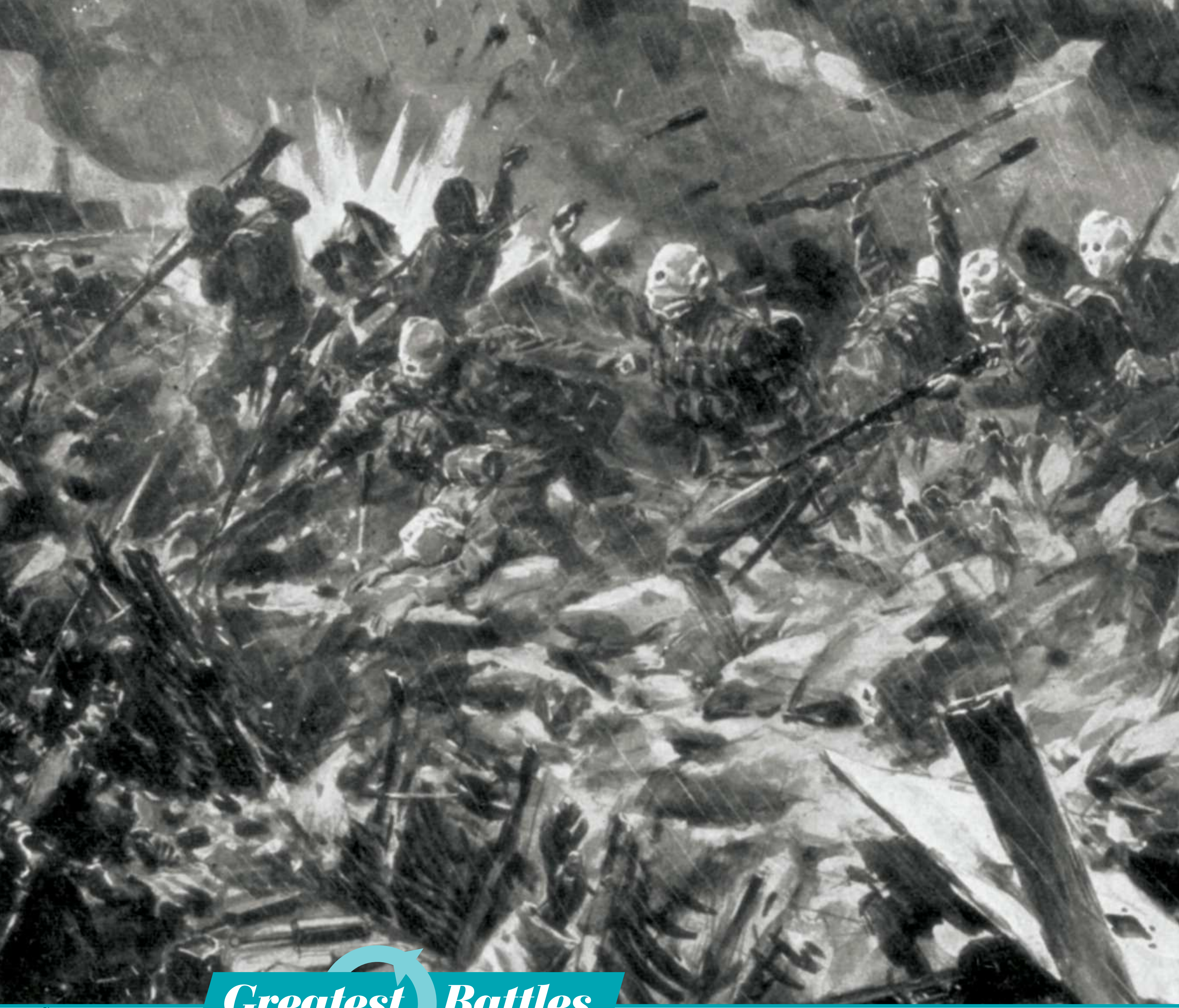


Greatest Battles

SECOND BATTLE OF ARTOIS

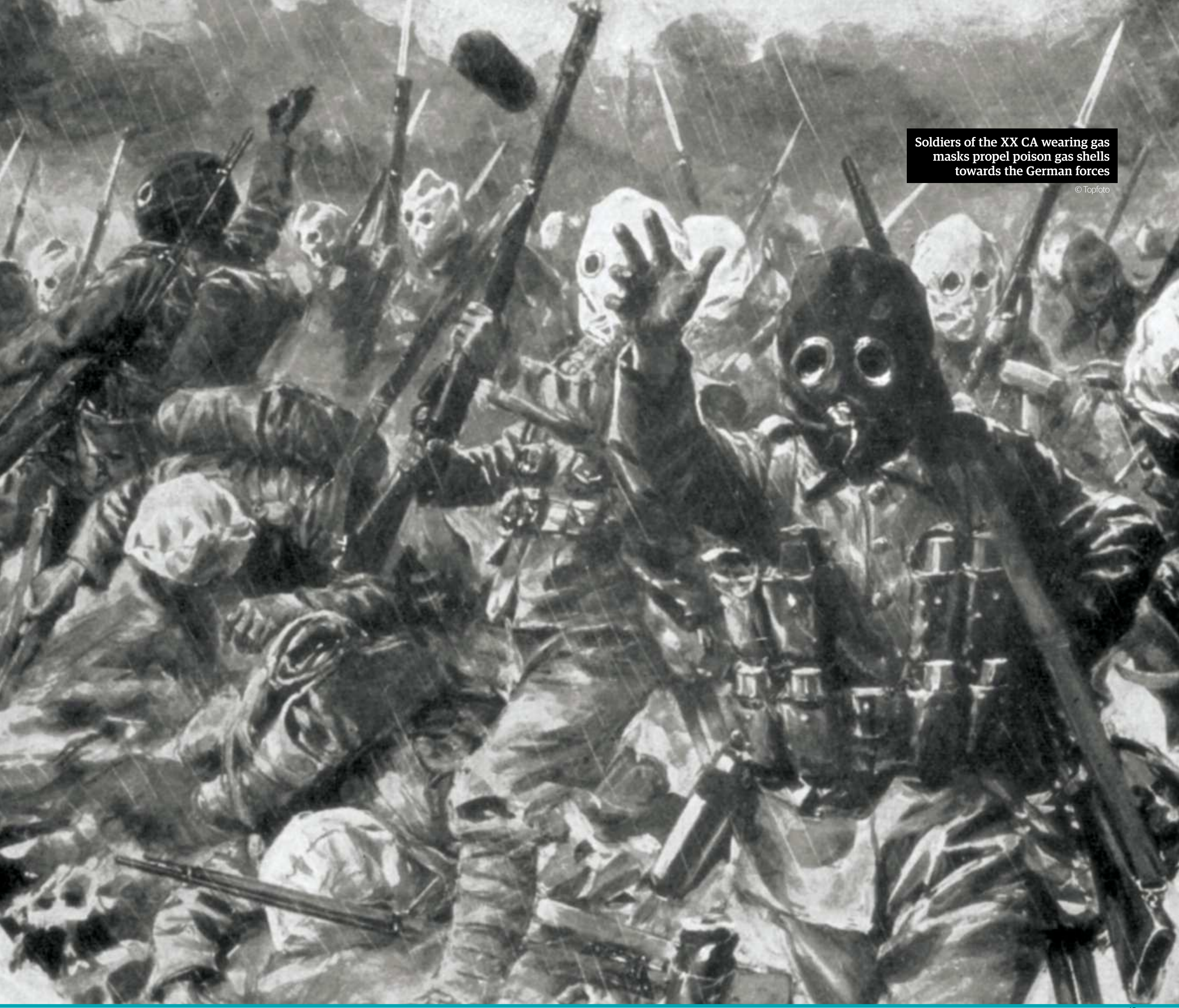
ARTOIS, FRANCE, 9 MAY – 18 JUNE 1915

Written by Jonathan Krause

In 1915, the French army made two attempts to capture Vimy Ridge: the Second (9 May - 18 June) and Third (25 September - 14 October) Battles of Artois. Of the two battles, the second was the larger and more successful. Both were part of a frenzy of activity up and down the front in 1915, as the French furiously threw men at the Germans in lieu of throwing the shells, grenades and mortars that were still being built.

Despite how unready the French were for the scale and character of the fighting they would endure on the Western Front from 1914-18, they nearly pulled off a historic victory in May 1915 with a well co-ordinated attack against Notre Dame de Lorette and Vimy Ridge.

In the centre of the attack was XXXIII CA (Corps d'armée) commanded by later Marshal of France,



Soldiers of the XX CA wearing gas masks propel poison gas shells towards the German forces

© Topfoto

and later still president and Nazi collaborator, Philippe Pétain. Under his leadership were three remarkable divisional commanders: the competent General Ernest Blondlat of the Moroccan Division, stoic and beloved General Ernest Barbot of the 77th, and the bitterly acerbic General Marie Emile Fayolle of the 70th. (Fayolle would go on to command over 50 divisions in the Reserve Army Group, and became a Marshal of France after the war.) Here we will primarily focus on the exploits of these divisions as they struggled up the slopes of Vimy Ridge during the Second Battle of Artois.

The battle erupted on 9 May 1915 to the sound of 783 field guns and 293 heavy artillery pieces opening fire on unsuspecting German defenders. Despite a build-up of French troops opposite them and a preparatory artillery bombardment that had preceded the attack by nearly a week, a sudden burst of bad weather had seemed to have derailed the French force's plans. This surprise, combined with poor German preparation and the skill and tenacity of the attackers, led to the unsuspected success of the first day of the battle.

The centre of the German position consisted of a mere pair of shallow defensive lines masking the approach to Vimy. Their primary purpose was not necessarily to defend the ridge, but merely to link together the more serious defensive positions at Neuville in the south and Souchez in the north. The XXXIII CA would rapidly overrun these weak positions on 9 May.

The first plan for the battle appeared on 24 March 1915. It was submitted to Joseph Joffre, commander in chief of the French army, by Ferdinand Foch, then commander of the Provisional Northern Army Group. Foch's plan envisioned the battle unfolding over a series of stages, each a small, carefully organised operation to capture a particular piece of terrain before the final assault would be sent to storm Vimy Ridge.

First the southern sector would attack, advancing on a line from Carency to Roclincourt and clearing the southern wing of the battlefield. After that battle had finished, a second offensive would be launched to the north to clear the Germans off Notre Dame de Lorette. The German positions there offered a commanding view of ground over which any assault on Vimy would have to cover.

Last, the French, having secured both of their flanks and also advanced closer to the foot of Vimy ridge, would attack up and take the dominant high ground overlooking the Douai plains. The plan was sensible, achievable and well-conceived. Unfortunately, for some in the French high command, it simply was not fast enough. In between late March and early May, Foch's proposed three-step operation had been turned into a single, general offensive, with all phases happening simultaneously. In theory, as long as the entire French front advanced together at roughly the same pace they would be fine. It was a bold and needlessly risky plan to try to win a major strategic victory in a single blow.

While the change in battle plans would undoubtedly make it more difficult to capture Vimy Ridge, the French did have some advantages going for them. Tenth Army, who would be commanding the overall attack, was flooded with the best men, guns and munitions the French had available. The vaunted XX CA, the 'Iron Corps' consisting of the 11th 'Iron' and 39th 'Steel' divisions, was moved in to secure XXXIII CA's southern flank.

The French also had substantial artillery for the battle. Whereas the French army had marched to war with only 303 heavy guns in total, in 1914 Tenth Army would have access to 293 for its attack on Vimy. Most of the artillery remained either field guns, like the famous French 75, or ancient De Bange guns built in the 1870s and 1880s that had sat unused in fortifications for nearly 40 years. They were solid, rugged guns but were built before hydraulic recoil systems had been invented and consequently had a lamentably slow rate of fire; generally no more than one aimed shot per minute.

The French also had an ace up their sleeve: a new doctrine for the attack. Entitled 'But et conditions d'une attaque offensive d'ensemble' (Goal and conditions for a general offensive), this new doctrine, released on 16 April 1915, would set forth the groundwork for French attacks for the rest of the war. The new approach separated the infantry into assault waves and secondary 'trench clearers'. The assault waves would advance as far and fast as possible, bypassing enemy strongpoints and leaving them to be taken care of by subsequent waves (the basis for 'infiltration tactics', the intellectual bedrock for blitzkrieg).

Secondary waves would be specially armed with grenades, revolvers and trench knives and trained for close-quarters fighting. Their job would be to mop up the strongholds bypassed by the assault wave. The new doctrine also codified the use of the rolling barrage, a slowly advancing wall of fire and steel that would mask the advance of the infantry, and keep the defenders' heads down until the last minute when assault forces would be able to overwhelm them before they could put up any organised resistance. Both tactics, in varying forms, would become critical parts of every major successful attack, French, British or German, for much of the war.

MANIFEST DISARRAY

At 4.30am on 9 May, the assault troops of Tenth Army moved into their forward positions. At 6am, the final artillery preparation began. After an hour of careful, methodical registration and range-finding, the artillery opened up with full force at 7am, firing until 10am at which point the infantry surged over the top towards the German line. The advance was so rapid that a mere ten minutes into the attack, artillery batteries tasked with supporting the main assault of the 77th and Moroccan divisions were told to displace forward as soon as possible, lest the infantry outrun the range of their guns.

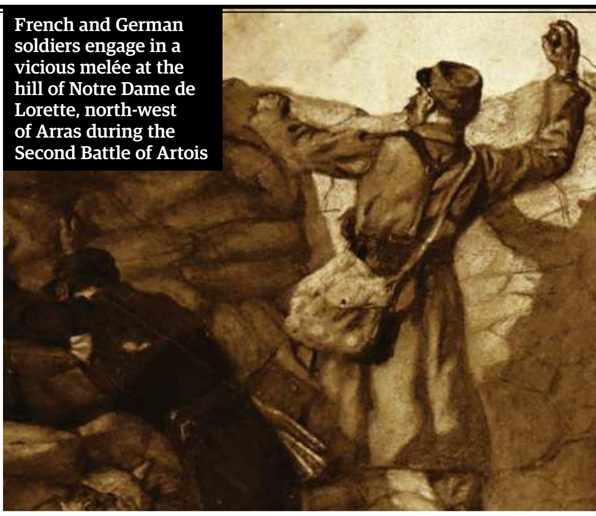
The first two waves, later referred to as 'shock troops' in reports, carried out the new doctrine flawlessly, filtering past strongpoints and surging up the slopes of Vimy Ridge by 11.30am: they had advanced over four kilometres in 90 minutes.

By noon, secondary waves began reaching the men at the front desperately trying to push the Germans off Vimy Ridge, including French heavy machine guns. Observers remarked that it was like watching men manoeuvre over open terrain. Some men of the Moroccan Division advanced so far, so quickly, they passed Vimy Ridge altogether, ending up in Givenchy-en-Gohelle behind Vimy's northern shoulder and wound up suffering friendly fire from their own 75s.

Blondlat ordered the reserves forward at 10.30am. By 1.30pm, General Victor d'Urbal, Tenth Army commander, had learned of the Moroccan division's success and ordered parts of the 18th division forward to reinforce them. They would not arrive at the front line until 5.15pm, by which time they were exhausted, having marched for eight kilometres and suffering grievous casualties to German counter-bombardments. This weakening of the push as it got to Vimy Ridge would prove fatal. The attack just did not have the impetus to push the Germans off the ridge. The French troops began to dig in on Vimy, desperately trying to hold on to their foothold.

The 77th Division performed similarly. By 11.30am, its forward-most units were mixed in among the Moroccan Division in Givenchy and on Vimy. Part of the division had wheeled north to tackle Souchez and had been caught in fierce fighting in the heavily defended cemetery. Difficulties in observation and liaison, coupled with the loss of Barbot and most of his staff, meant that the 77th was not able to push forward reserves as quickly as the Moroccans had. The attack stalled and the 77th ultimately had to pull back out of Souchez, to a line running parallel to the Neuville-Souchez road.

Unfortunately, no other sector had anything like the success enjoyed by the 77th and Moroccan divisions that day. To the south the XX CA were


French and German soldiers engage in a vicious melée at the hill of Notre Dame de Lorette, north-west of Arras during the Second Battle of Artois

French soldiers prepare for the advance towards Vimy Ridge. They would advance more than four kilometres in just 90 minutes

German prisoners of war captured during the battle

All images: © Alamy, © Getty Images

stopped after a short advance into Neville and the Labyrinth, a dense network of trenches and barbed wire that masked the approach to the city. They would spend the next month fighting house to house in brutal, close quarters combat before the small town was finally back in French hands.

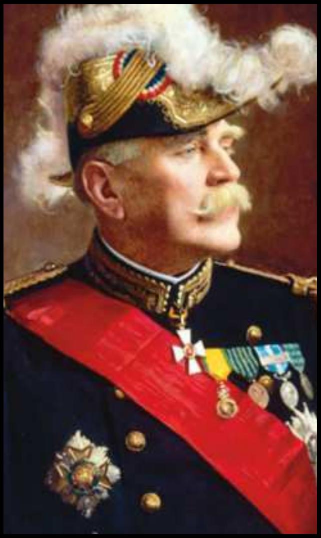
To the north progress was equally slow. The 70th division under Fayolle made steady but slow progress in their sector, which was littered with strongly fortified villages. On Notre Dame de Lorette, the XXI CA advanced only 200 metres. Their slow advance was catastrophic. As a result, the 77th and Moroccan divisions faced German fire from 360 degrees. They were cut off from meaningful help; any reinforcements had to pass through withering fire to get to them, and they could hardly move without being cut down. They stayed in these positions for three days, making a second attempt to push the Germans off Vimy Ridge on 11 May, to no avail. After a mere 72 hours, the 77th division was exhausted, the Moroccans virtually annihilated.

Under cover of night on the 11/12 May, the Moroccan division was relieved and sent to the rear to rest and recuperate. They would not see any more action for another six weeks. To commemorate their effort and sacrifice, there now rests a small, poorly maintained monument atop Vimy Ridge, marking the spot of their furthest advance.

FURTHER ATTEMPTS

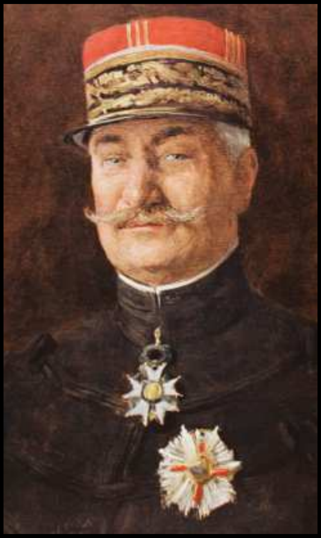
After the tantalising near-success of 9 May, the French would make two further attempts to capture Vimy. On 16 June, another 9 May-style attack was launched. This time the XXXIII CA was in more of a support role, having allowed the fresh

ALLIED FORCES



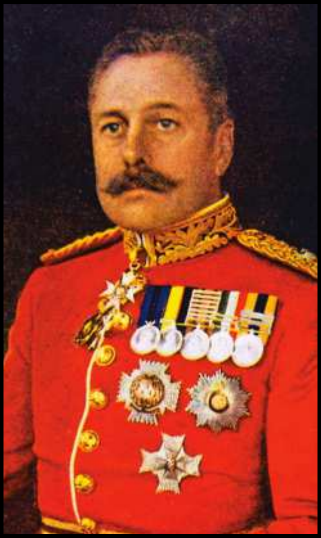
JOSEPH JOFFRE

Joffre served as commander-in-chief of the French army on the Western Front of WWI from the start of the war until 1916. He came into Artois off the back of a great victory at the First Battle of the Marne in September 1914. However, failure to capture Vimy Ridge and the massive casualties taken saw his reputation take a hit.



VICTOR D'URBAL

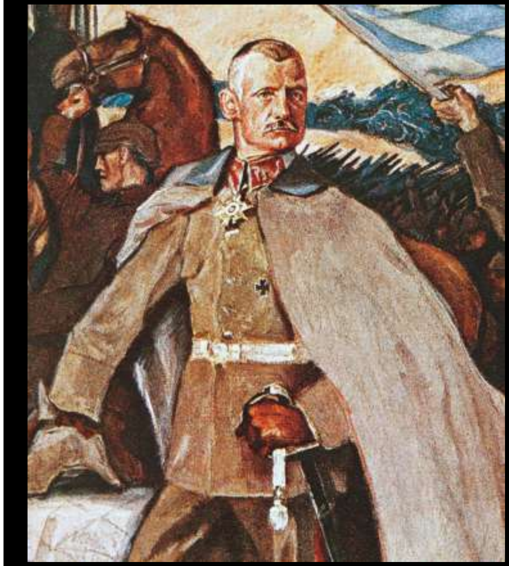
General d'Urbal was commander of the Tenth Army heading into Artois, was at the heart of the action, and would return for the Third Battle of Artois layer in 1915. Along with other commanders, d'Urbal was in favour of 'continuous battle', a strategy that was criticised by later observers as having unrealistic expectations.



DOUGLAS HAIG

Field Marshal Haig was commander of the British Expeditionary Force on the Western Front from 1915 to the end of the war, which included the Somme and Third Battle of Ypres. At Artois he commanded the British First Army in their attacks on German lines. He was made Earl Haig after the conclusion of the war.

GERMAN ARMY



RUPPRECHT, CROWN PRINCE OF BAVARIA

The last heir to the Bavarian throne commanded the 6th Army during the early stages of WWI and from 1916 led the Army Group Rupprecht of Bavaria. He planned several counter-attacks against the French to regain lost ground, but was ultimately pinned down. A request for reinforcements was denied as attentions turned east.

ERICH VON FALKENHAYN

The situation on the Eastern Front led Germany's chief of the General Staff to divert reinforcements away from the west and look to hold their position rather than reclaim lost territory. He ultimately believed only a brokered peace could end the war, which put him at odds with some of his contemporaries in Germany.

IX CA to take the central position. While sound in theory, the attack was impractical. The line had become distorted and twisted after a month of hard fighting, and the IX CA suffered from mediocre leadership and morale.

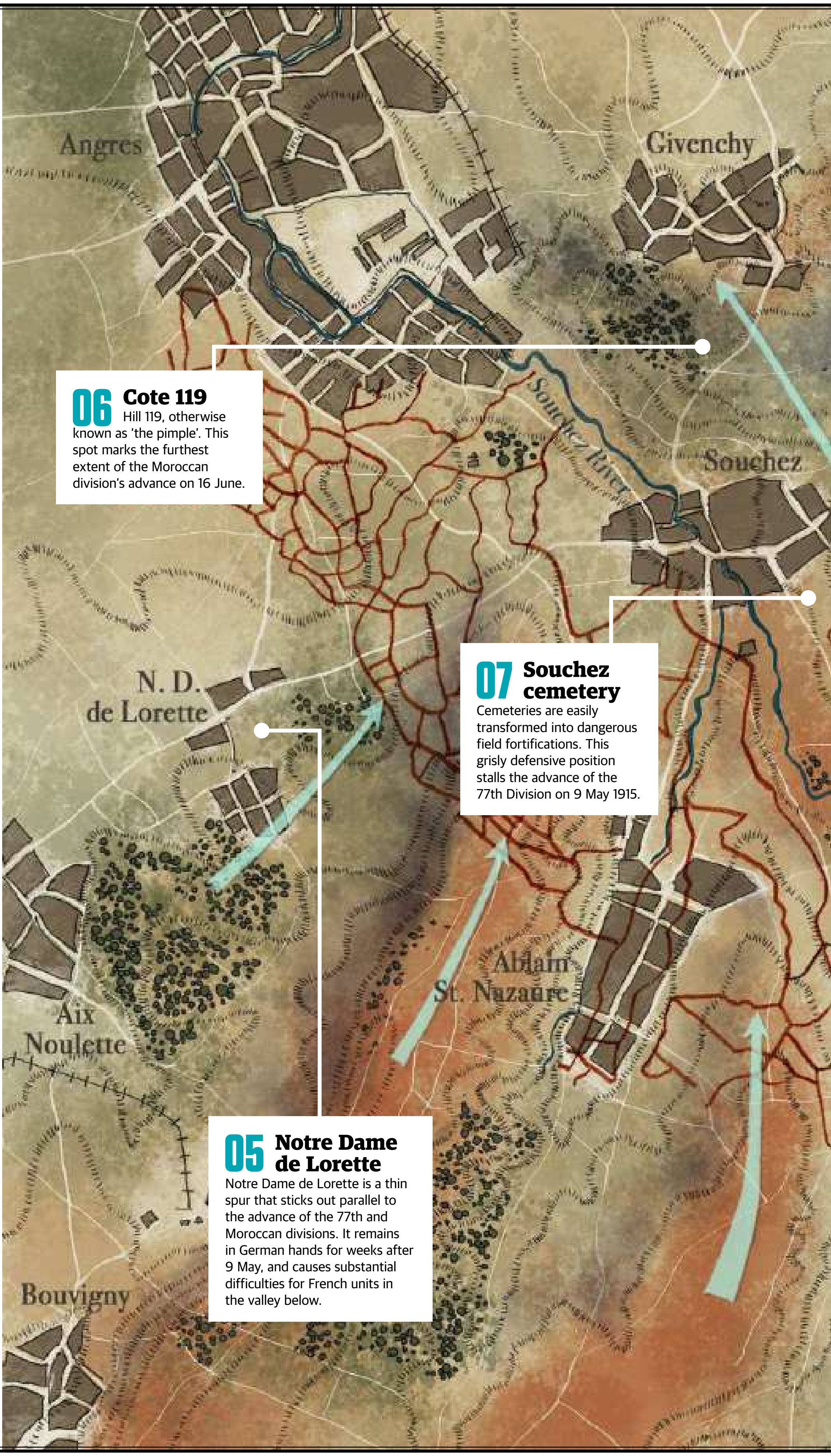
Despite Pétain expressly voicing his concerns that his corps might again find itself advancing too far too fast and becoming isolated, the IX CA failed to advance very far and did not cover his flank. The Moroccan division again had the best day, advancing 1,000 metres and taking hill 119 (which the Canadians rechristened 'the pimple'). Once more they were isolated and suffered withering enfilade fire. Again they were required to pull back after suffering heavy casualties.

The fighting in mid-June 1915 before Vimy also saw the first ever deployment of asphyxiating gas via artillery shell. After the German deployment of clouds of chlorine gas on 22 April 1915, the Entente powers rapidly moved forward with their own poison gas programmes. The British would launch an analogous chlorine attack on 25 September. The French, however, did not have enough spare chlorine to do the same. Since chlorine was critical for the manufacture of high explosives, the French instead created a totally unique poison gas of carbon disulphide and phosphorus which, when detonated, would combine to create a gas that was both asphyxiating and incendiary.

The French had 10,000 of these new gas shells to support the attacks on 16 June. Shells fired into Souchez had little effect; the town was already rubble by this point and there was little to ignite. Shells fired deeper into the German rear were more successful. By the afternoon, German-held Angres was in flames.

It might be tempting to see the Second Battle of Artois as merely a failed attempt to take a strategic piece of high-ground. In reality, however, the battle was important in a few distinct ways. Its foundational doctrine and conception would go on to change how war was fought on the Western Front. The use of primitive infiltration tactics, the diversification of infantry soldiers, and the use of sophisticated artillery techniques like the rolling barrage were all critical steps forward for fighting in trench warfare. That they all came so early in the war should be striking. The same can be said of the early French use of poison gas in a forward-looking neutralisation role, rather than using it as a 'wonder weapon' by floating clouds of gas towards enemy infantry.

The French battles for Vimy Ridge, both Second and Third Artois, also moved the line forward substantially. The Canadian conquest of Vimy Ridge in April 1917 would simply not have been possible if their forces had been starting out from the same positions that the 77th and Moroccan divisions had two years earlier. The Canadian start line ultimately ended up being three kilometres forward from where it had been on 9 May 1915. Undoubtedly, the French battles set the stage for later successes, both at Vimy and elsewhere.



06 Cote 119

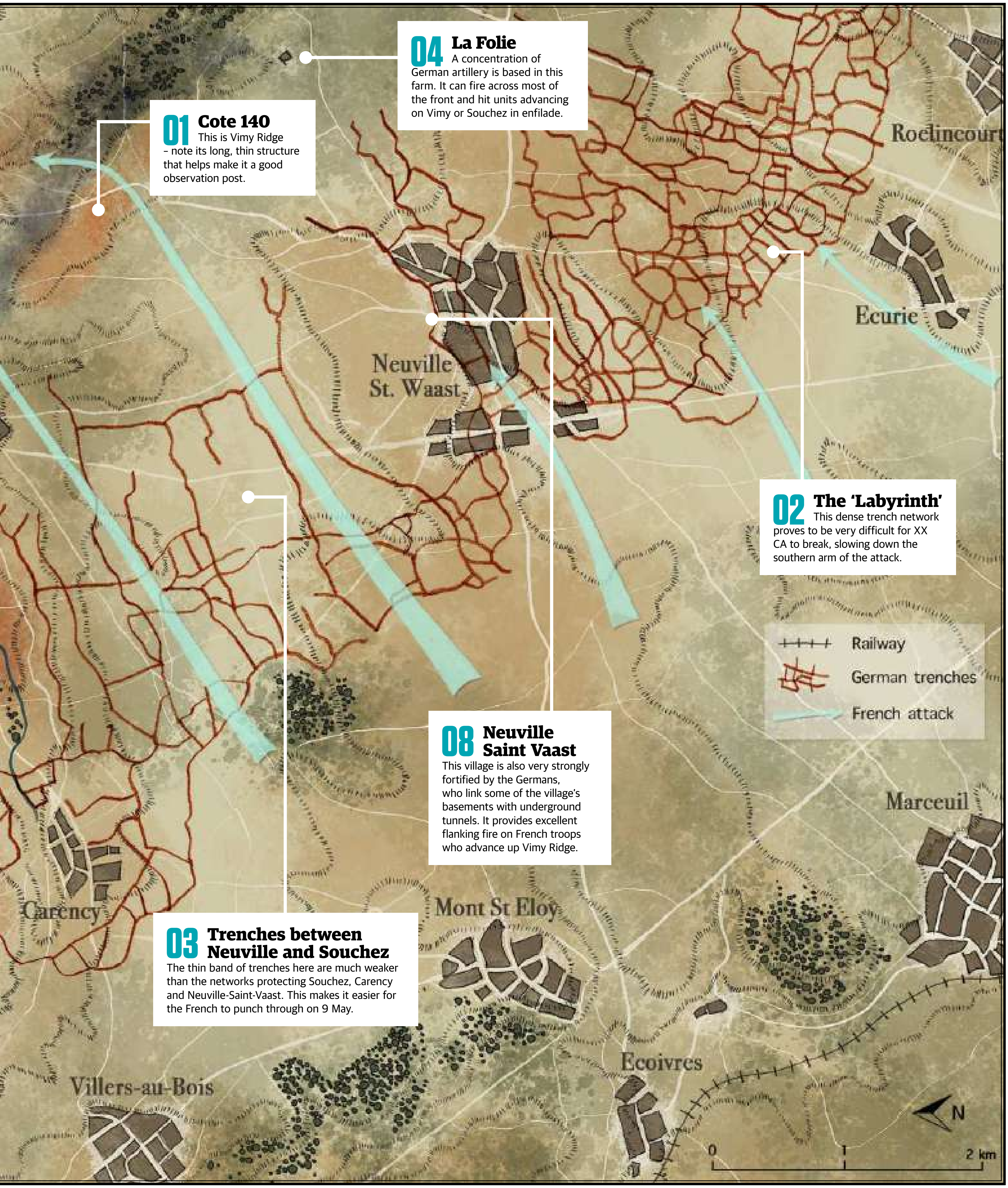
Hill 119, otherwise known as 'the pimple'. This spot marks the furthest extent of the Moroccan division's advance on 16 June.

07 Souchez cemetery

Cemeteries are easily transformed into dangerous field fortifications. This grisly defensive position stalls the advance of the 77th Division on 9 May 1915.

05 Notre Dame de Lorette

Notre Dame de Lorette is a thin spur that sticks out parallel to the advance of the 77th and Moroccan divisions. It remains in German hands for weeks after 9 May, and causes substantial difficulties for French units in the valley below.


Roclincourt
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St. Waast
Marceuil
Mont St Eloy
Carency
Ecoivres
Villers-au-Bois
Railway
German trenches
French attack
N
0
1
2 km

01 Cote 140
This is Vimy Ridge – note its long, thin structure that helps make it a good observation post.

02 The 'Labyrinth'
This dense trench network proves to be very difficult for XX CA to break, slowing down the southern arm of the attack.

03 Trenches between Neuville and Souchez
The thin band of trenches here are much weaker than the networks protecting Souchez, Carency and Neuville-Saint-Vaast. This makes it easier for the French to punch through on 9 May.

04 La Folie
A concentration of German artillery is based in this farm. It can fire across most of the front and hit units advancing on Vimy or Souchez in enfilade.

08 Neuville Saint Vaast
This village is also very strongly fortified by the Germans, who link some of the village's basements with underground tunnels. It provides excellent flanking fire on French troops who advance up Vimy Ridge.

Map by: Rocio Espin

What If…

THE 1929 WALL STREET CRASH HAD BEEN AVERTED?

A seismic financial shock wave ruins the hopes and dreams of millions and turns boom to bust

Interview by David J Williamson

INTERVIEW WITH

© Martin Levenson

ALEX WOOLF

Alex has written more than 200 books on a wide range of subjects, including the Wall Street Crash. His *The History of the World* has sold over 100,000 copies.

The 'Roaring Twenties' in the USA was a decade of a self-indulgence, parties, movie stars, ragtime and bright tomorrows. The growing pains of the New World and the gloom and despair of WWI were left behind. The US was finding its feet as the financial powerhouse of the world, the land of opportunity where everything was possible for anyone willing to grasp it. Everyone, it seems, wanted a slice of the cake. Gripped with the excitement of stocks and shares, ordinary Americans risked their hard-earned dollars. But whether stockbroker or man in the street, corporation or country, risk can lead to ruin…

What were the main causes of the crash? Could it have been avoided or was it inevitable?

The 1929 Wall Street Crash was not the first case of financial mass hysteria to hit the US economy, and certainly wasn't the last. The 1920s was boom time in the USA. There was a spirit of optimism in the country and a willingness to take risks for financial reward. It became fashionable to play the stock market. People rushed to invest in the corporate giants of the modern world: General Motors, DuPont, Wright Aeronautical and Radio Corporation of America. As a result, share prices rocketed. When shares in the most popular companies became harder to come by, people began putting their money in investment trusts (ITs), today known as mutual funds, which held stock in hundreds of different companies. ITs were managed by financial experts and seemed to take a lot of the risk out of investing. The stampede to invest in ITs pushed share prices so high they soon represented a value far in excess of the total worth of their companies' assets.

This was now a 'mania' – a period when everyone, from wealthy financiers to common investors, lost touch with reality and seemed to believe that prices could keep rising forever. ITs performed extremely well on a rising market. But when the crash came, investors would discover they could perform just as spectacularly in reverse, shrinking to a fraction of their former value.

Was the crash avoidable? Probably not. Speculative manias, once they get going, gather their own momentum. Usually, the people with the power to end a mania are the ones most caught up in the frenzy.

Was there anything that made it unique from other economic disasters?

The Wall Street Crash was unique in its scale and in the number of people it ultimately affected. The crash occurred over three calamitous days of trading at the New York Stock Exchange on Wall Street: Thursday 24th, Monday 28th and Tuesday 29th (Black Tuesday) of October 1929, when huge numbers of people decided collectively it was time to sell.

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RIGHT
Roaring 20's America was a place of boom that led to bust

Main image source: © Alamy, © Getty Images

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FEAR 52 PERISHED IN LAKE MICHIGAN: FERRY IS MISSING

Wreckage Picked Up Indicates Craft Went Down With All Aboard.

Milwaukee, Wis., Oct. 24 (AP)—Hope that the car ferry Milwaukee of the Grand Trunk fleet, with 52 aboard, had weathered the 48-hour storm on Lake Michigan faded today with a report that wreckage from a boat had been picked up 13 miles off Wind Point, which is about 4 miles north of Racine.

Capt. C. N. Bedell of the steamer Colonel told Grand Trunk officials here that he sighted empty lifeboats, mattresses and the upper parts of a white cabin, floating in the lake off Wind Point. The upper part of the Milwaukee was painted white.

Some of the wreckage was picked up by the Colonel, but not of it carried any markings to make identification certain, Captain Bedell said.

Freighter Donaldson Safe.

Superior, Wis., Oct. 24 (AP)—The freighter Donaldson, overdue here since Tuesday night, arrived this morning from Apostle Islands, where it had put in to await abatement of the storm which swept the Great Lakes. The Donaldson was loaded with coal.

23 Rescued on Lake Huron.

Sault Ste. Marie, Mich., Oct. 24 (AP)—Twenty-three seamen and officers of the stranded steamer Maple Court, of the Canada Steamship Lines were rescued by a Coast Guard cutter at 4:30 a.m. today from their vessel, which has been hard aground on Magnetic Reef, Cockburn Island, in Lake Huron, since 4 a.m. Sunday.

TRAIN

Y AUTO

N RAILS

High Dut

Gave $70

Coolidg

Grundy Agrees Rates Went Up Due to His Activities as Propagandist. Favors More Lobbying to 'Carry Out Voters' Wish.'

Eagle Bureau, Capitol Bldg.

By HENRY SUYDAM.

Washington, Oct. 24—Joseph R. Grundy, Bristol, Pa., manufacturer who admittedly has been lobbying in the capital for several decades in the interest of a protective tariff, testified before the Senate Lobby Committee today that he raised $700,000 for President Coolidge's campaign in 1924 and that most of the money came from interests seeking higher tariffs.

He intimated that he was in favor of more lobbying for higher du-

Please Turn to Page 2.

WARDER SOUGHT TO KEEP SEA TRIP SECRET, AID SAYS

THE PAST

25 MARCH 1929

WARNING SIGNS

Following concerns by the US Federal Reserve about a frenzy of speculation and market trading, trading hit a bump in the road as investors sold off stock in rapid succession, causing a minor crash. For a time, productivity slowed across a number of sectors. There had been a good harvest of wheat leading to a glut in the market, pushing prices down. Credit for the ordinary American had become easy to come by and individual debt was on the rise. In spite of this, signs were ignored, the market recovered and sleepwalked towards a fateful end.

24-28 OCTOBER 1929

BLACK DAYS

In September 1929 British investor Charles Hatry was jailed for fraud and his companies suspended, reducing confidence in the markets and perhaps assisting the crash. On 24 October (Black Thursday) 11 percent had been wiped off the price of stock almost immediately. Ticker tape communications were overwhelmed and too slow, leaving investors in the dark about prices. A rescue package by major bankers was hastily put together, buying stock at inflated prices in order to try and stem the flow. It seemed to have worked, but by the 28th (Black Monday) more and more investors were pulling out, and the exodus of investment and decline in the markets continued.

29 OCTOBER 1929

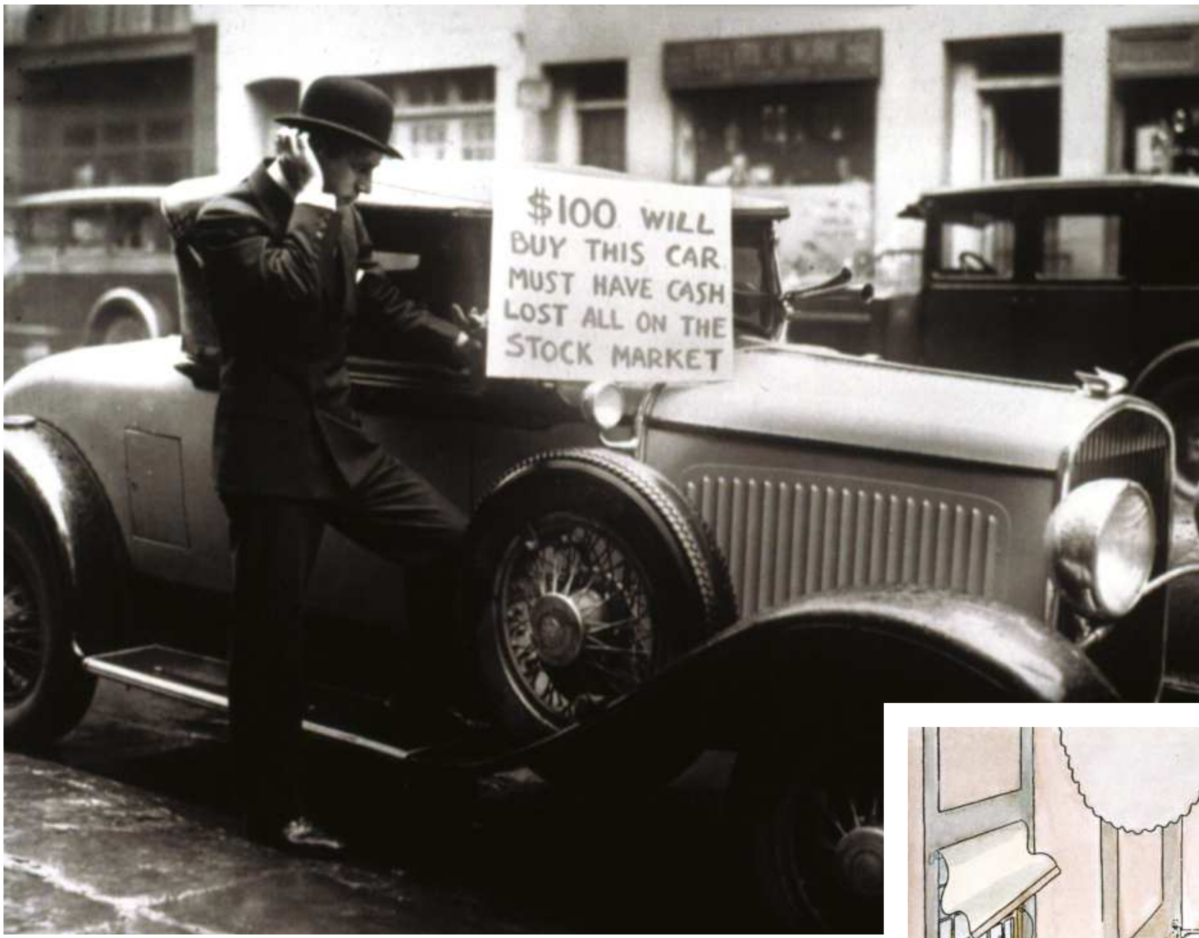
BLACK TUESDAY AND BEYOND

This was the day that billions of dollars was wiped off the value of shares, with an estimated 16 million shares being traded in a single day. To add insult to injury, the following day saw many shares with no buyers at any price. The Dow Jones Index fell over 23 percent in just these two days. Following some minor recovery, the market continued to fall. By 1932 the Dow Jones Index had declined by 89 percent. It would 1954 before the market would once again recover to achieve the highs of 1929.

The Milwaukee Leader

BILLIONS LOST IN NEW STOCK CRASH

May Punish Senator for Aiding Tariff Lobbyists


$100 WILL BUY THIS CAR MUST HAVE CASH LOST ALL ON THE STOCK MARKET

With so many sellers there were, of course, no buyers, and share prices plummeted. Various attempts by bankers and business leaders to rally the market by buying shares failed. On Black Tuesday alone over $14 billion was wiped off the value of the stock market – more money than the US had spent on WWI. And this was just the beginning. What made the Wall Street Crash worse than any other, before or since, was the way the market kept falling, week after week, month after month. By 1932, stocks had lost nearly 90 percent of their pre-crash value.

Up to three million Americans were directly affected by the crash. Many were bankrupted, including the founder of General Motors, William Crapo Durant. Some took their own lives. An economic recession was certainly going to occur in 1930, with or without the crash, but the crash made it so much worse. With so many people having lost their savings, the consumer boom ended and the USA slid into a depression that would last a decade.

Were there any 'winners' in the crash and if so, how?

There were very few winners from the crash, either reputationally or financially. Respected opinion in the autumn of 1929 was of the view that the economy was sound and prices would keep rising. Irving Fisher, professor of Economics at Yale University, declared on 15 October: "Stock prices have reached what looks like a permanently high plateau." One lone voice of warning came from economist Roger Babson, who in September predicted: "Sooner or later a crash is coming." But he was mostly ignored.

Some canny investors made money out of the crash, including Jesse Lauriston Livermore, Albert H Wiggin and Irving Kahn. They did this by short-selling (borrowing shares of a stock, then selling them with the aim of buying them back cheaper later). Others, like Bernard Baruch, sold their stock before the crash. The winners generally kept very quiet as they saw the economic pain of the crash unfolding around the country, and later around the world.

What were the effects of the crash on the world?

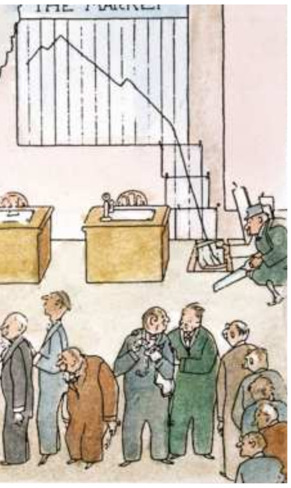
The ripples caused by the Wall Street Crash were felt all around the world. During the boom years of the 1920s, American banks loaned vast amounts of money to European countries to

LINE FORMS ON THE RIGHT

LEFT
The financial collapse meant many investors lost everything

BELOW
A contemporary cartoon injected black humour into the disaster

BOTTOM
The crash would herald the Great Depression and immense hardship



help stimulate their economies after the devastation of World War I. When American businesses began to fail after the crash, the United States was forced to call in these loans. This had disastrous consequences for European economies. To make matters worse, the USA raised import taxes to help its own industries by making goods from abroad more expensive. European governments retaliated with similar measures. The result was a drop in world trade and huge rises in unemployment.

Germany was the worst hit. It had relied on American loans to rebuild its economy after the First World War and to pay reparations to the victorious nations. As the depression hit, industrial production in Germany fell by almost half. By 1933, more than six million Germans – over a third of the workforce – were unemployed. The economic crisis led to social and political unrest and the rise of extremist movements. Communists predicted the end of capitalism. Fascists tried to channel people's anger into an aggressive nationalism, blaming 'foreigners' such as Jews for the economic woes. By 1932, Germany's Nazi Party had over a million members, and they were able to use the misery of mass unemployment to win support in general elections. In January 1933, they took power in Germany. The consequences for the world would be devastating.

What did the US and the world learn from the crash?

The administration of Franklin D Roosevelt introduced some important reforms. 'Market rigging' – the manipulation of share prices for personal profit – was outlawed. Reforms were made to the banking system, which had been weakened by the 1929 crash. A law was passed to safeguard those with small savings against losing all their money if the banks closed. This ensured banks did not speculate in their own stock, as they had done irresponsibly in 1929. In 1934, the Securities and Exchange Commission was established to police the stock market.

The crash put an end to the fashion for share trading. For nearly 30 years, nearly all but the wealthiest Americans stopped speculating on the stock market. But as the years went by, memories faded. New generations, unscarred by the crash, began to come into the market. There were further big crashes in 1987 and 2008, but this time the authorities acted decisively to lend cash where needed, buy up stocks and ring-fence banks to protect depositors, preventing a depression.

What would the US have looked like socially, economically and politically if the crash had been averted?

There would have been no banking crisis, no large-scale bankruptcies and business closures. The world was certainly heading for an economic downturn in any case, but it would have been far milder. Herbert Hoover would probably have won a second term as president. The New Deal reforms of Roosevelt would not have been enacted, including the great public works projects of the 1930s and the beginnings of a welfare state. In other words, the USA would have continued with the same small-state, conservative, laissez-faire policies of the 1920s. The country would have been a lot wealthier as a whole, but the gap between rich and poor would have been a great deal wider.

It's conceivable that WWII wouldn't have happened, with all its social impacts – for example, women and African Americans entering the workplace in big numbers and the huge rise in Mexican immigration to make up the shortfall of farmers. Without these developments, it's possible that the dramatic social changes of the 1960s, like the civil rights movement, women's liberation and the War on Poverty, would not have happened, or happened differently. The biggest legacy of the crash is probably the idea that the government should play an active role in addressing people's economic and social problems.

THE POSSIBILITY

1929 ONWARDS

SAME OLD COUNTRY

Without the Wall Street Crash, or one of lesser magnitude, there may not have been a wake-up call for America and the rest of the world. President Herbert Hoover would have been free to continue to pursue his policies of non-intervention by government, leaving the free market to develop, but at the expense of the less well off. Social reform would have been reduced to a snail's pace, especially if he had achieved a second term, with such blinkered thinking being so embedded that protection of ordinary Americans, many of whom had suffered in the crash, would be set back decades.

1933

NO NAZI FOOTHOLD

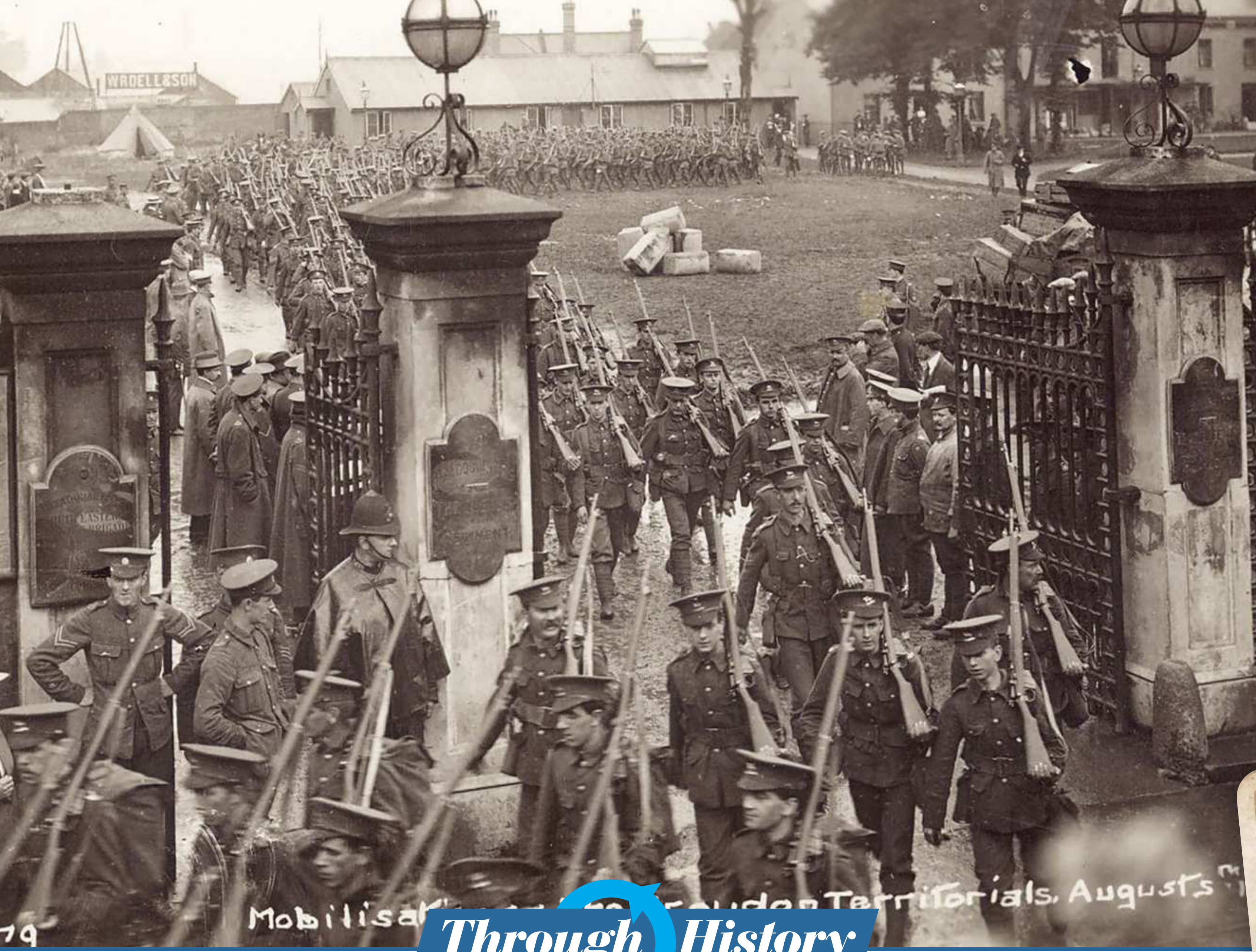
Surviving on loans from America to rebuild after WWI, the crash was a disastrous economic tidal wave for Germany. The financial rug was well and truly pulled from beneath them. Economic and social chaos ensued, inflation spiralled out of control, and many Germans looked for something, or someone, to save them. Without such turmoil and confusion brought about by the crash, and continued stability to the national debt, it is possible that there would be no opportunity for the Nazis to exploit, no social despair and no route to power. With no Nazi Germany world history would look very different.

1940s ONWARDS

IN A WORLD OF ITS OWN

With possible uninterrupted financial growth by the USA, Europe was still in decline as a major world player. With the possibility that there was no war in Europe from 1939-45, there would be no drain on the US economy. The Soviet Union, without the nationalistic focus of war and defence of its homeland, may well have isolated itself more in its own ideology. The growth of competition with the USA may well have been muted, unable to keep pace with American wealth to develop new technologies and scientific breakthroughs in weapons, and eventually space. Only one superpower would dominate the world, financially and militarily.

All images © Alamy



IT'LL ALL BE OVER BY CHRISTMAS

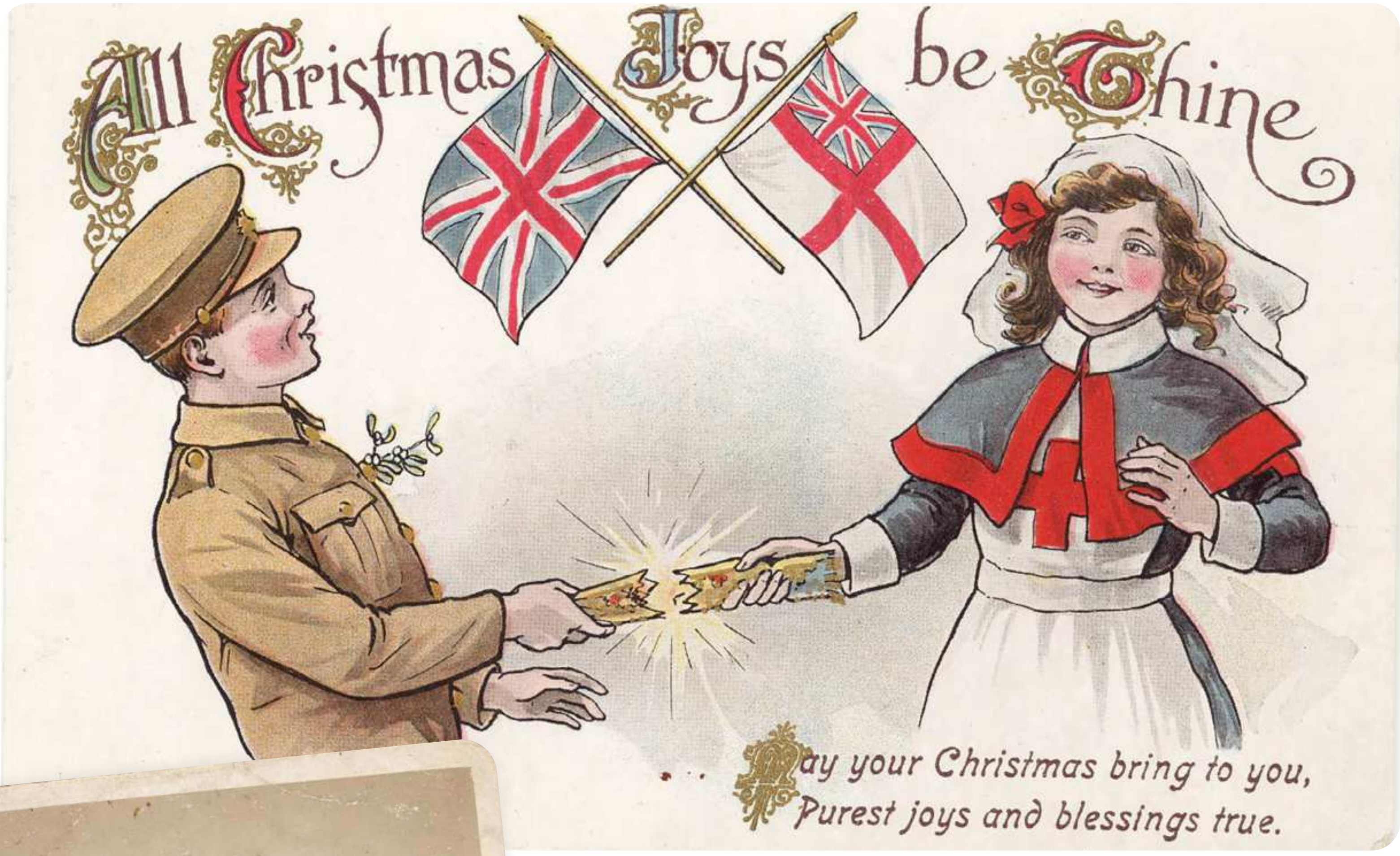
A new book uses a collection of postcards to highlight the importance of correspondence during World War I

When Britain declared war on Germany in 1914 it was a common belief that the conflict would all be over by Christmas. The public would be bitterly disappointed. Over the next four years, the world witnessed a war unlike any seen before. Millions of soldiers and civilians died and those that survived were separated from their loved ones for long periods of time, never knowing if they would see them again. Staying in touch became a vital part of everyday life and postcards became lifelines for those serving abroad and those left behind at home.

In his new book, author John Wilton showcases some of the postcards used during this time. *It'll All Be Over By Christmas: The First World War in Postcards* displays examples of postcards from all areas of life in wartime: some show scenes of normal life, some convey messages of love and affection, and some were part of the government's propaganda campaign.

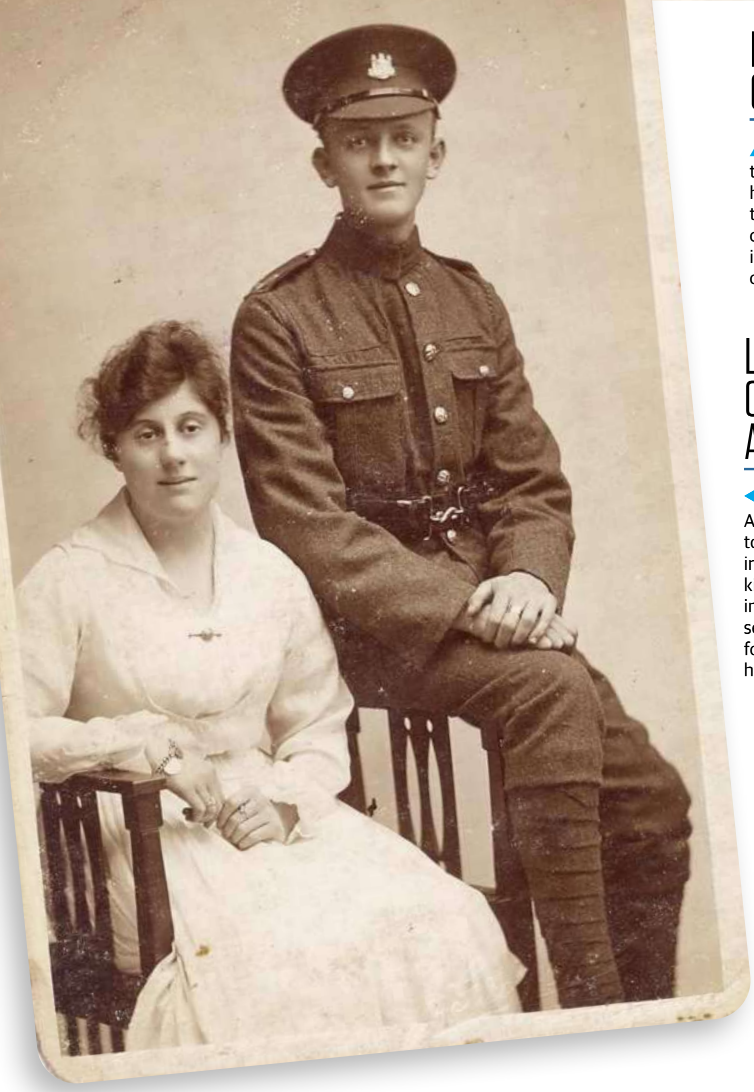
By gathering together a selection of over 150 cards from between 1914 and 1919, some with original handwritten missives on the back, Wilton shows how messages, both of personal and national interest, were sent between people at a time of crisis.

All images: Courtesy of Unicorn Publishing


All Christmas Joys be Thine
May your Christmas bring to you,
Purest joys and blessings true.

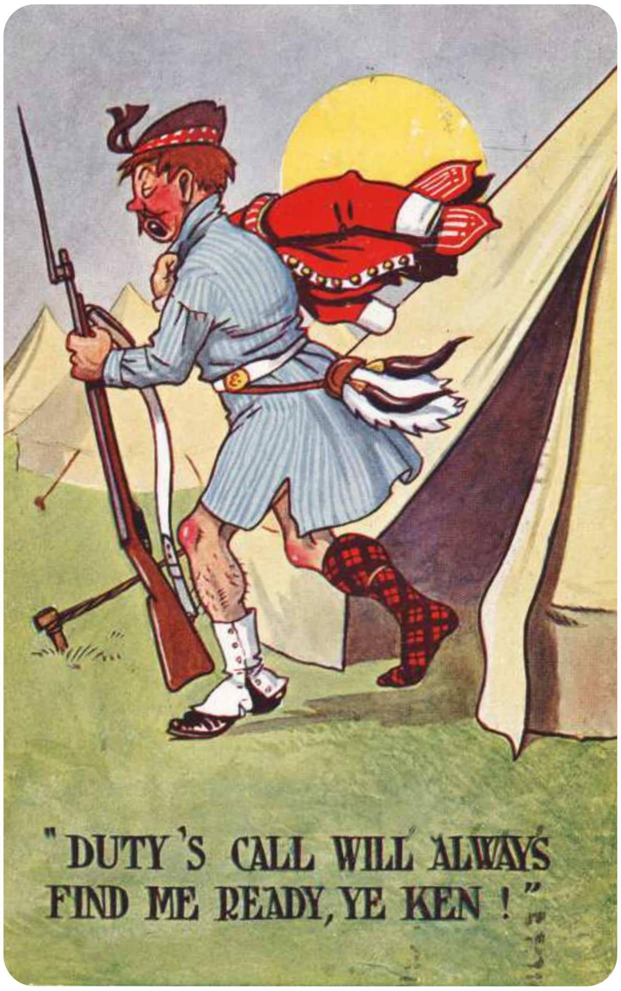
NOT OVER BY CHRISTMAS

▲ Part of a Valentines series, this Christmas postcard may have been purchased to send to the front in 1914. The existence of this postcard shows that the illusion that the war would be over by Christmas had faded.



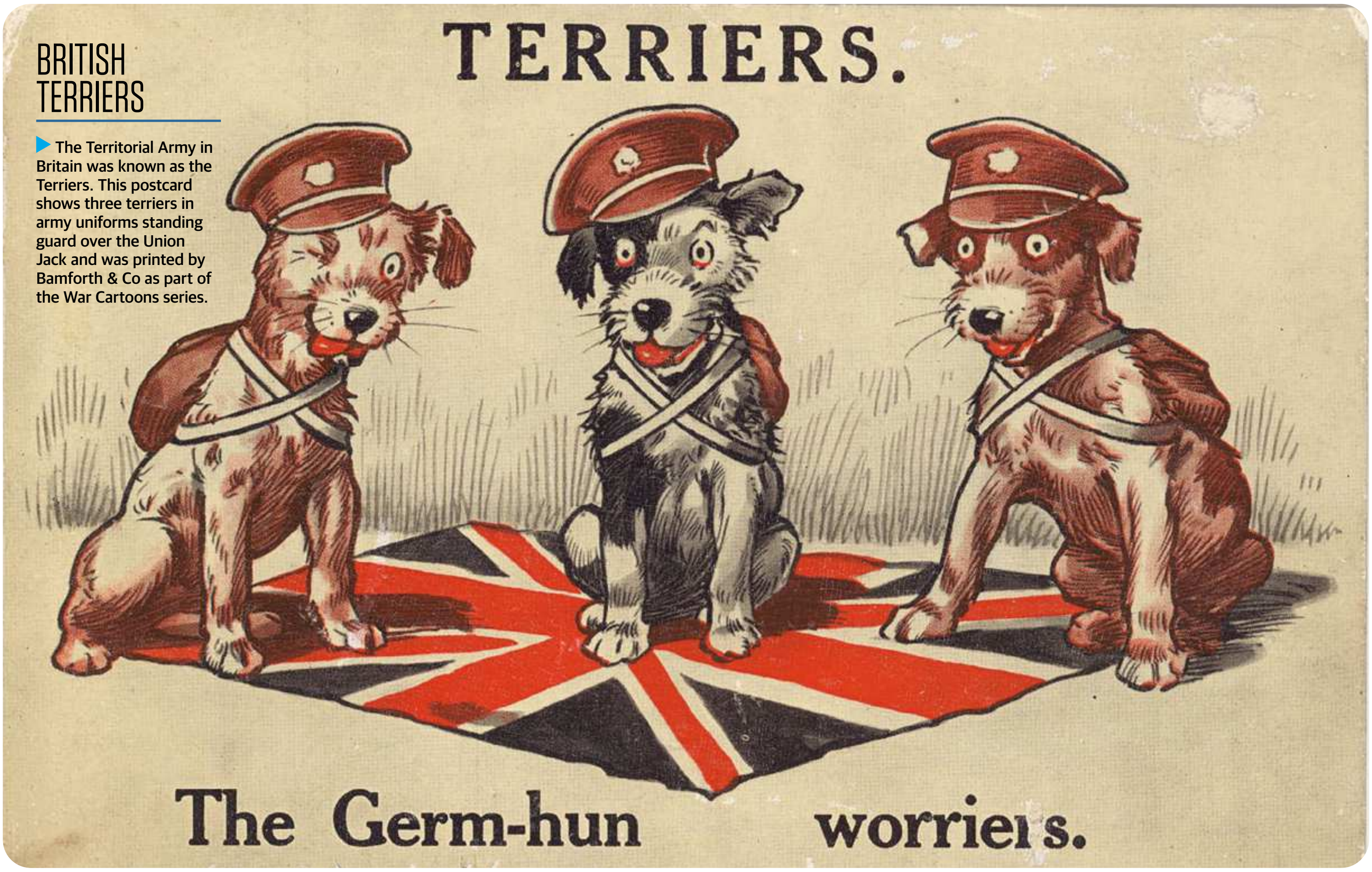
LANCE CORPORAL ALFRED LIFTON

◀ This photograph of Alfred Lifton was intended to be used as a postcard in the event that he was killed in action. He wrote instructions on where to send the card if it was found, but luckily it never had to be posted.


"DUTY'S CALL WILL ALWAYS FIND ME READY, YE KEN!"

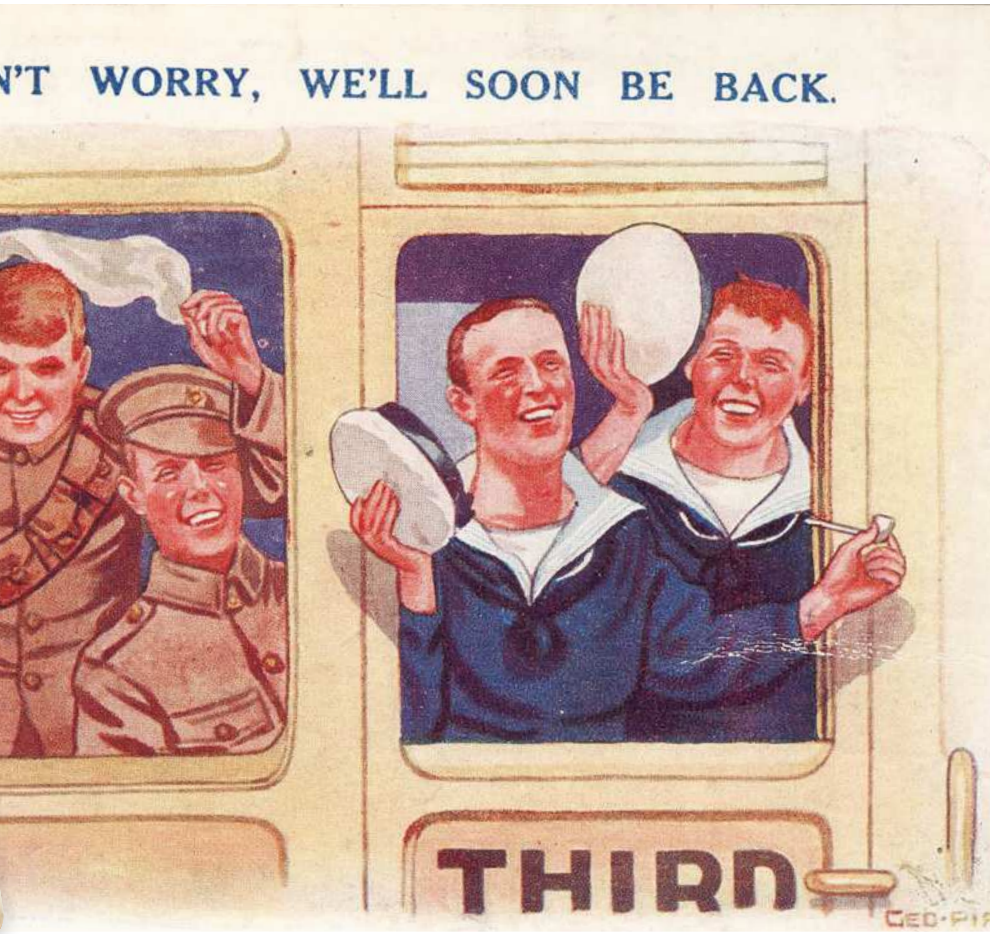
CALL OF DUTY

▶ Sent by a man waiting for information about how to sign up as a soldier in Scotland, this postcard was sent at the very beginning of the conflict. It functioned as part of the government's recruitment drive.



BRITISH TERRIERS

The Territorial Army in Britain was known as the Terriers. This postcard shows three terriers in army uniforms standing guard over the Union Jack and was printed by Bamforth & Co as part of the War Cartoons series.

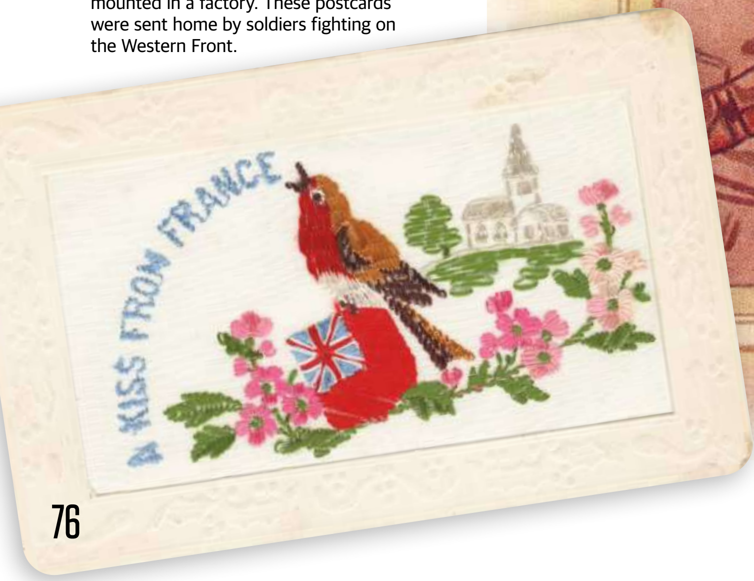

DON'T WORRY, WE'LL SOON BE BACK.
THIRD

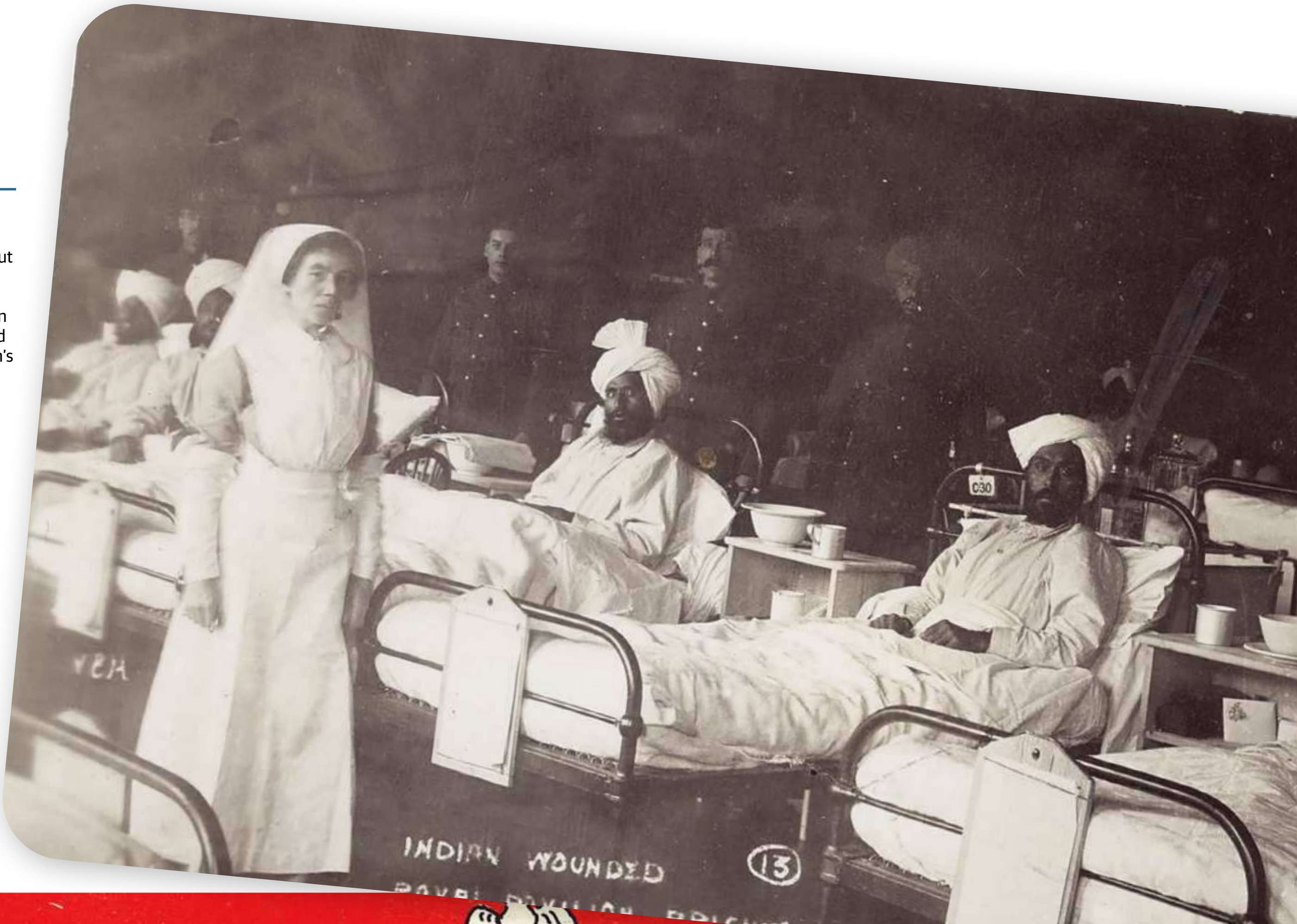
WE'LL SOON BE BACK

Printed at the very beginning of the war, this postcard reflects the nation's belief that the fighting would be over by the festive season. Unfortunately, that would not happen and many people who waved off their loved ones never saw them again.

SILK POSTCARDS

Around 10 million silk postcards such as this one were made in northern France during World War I. Each card was embroidered by hand and then mounted in a factory. These postcards were sent home by soldiers fighting on the Western Front.



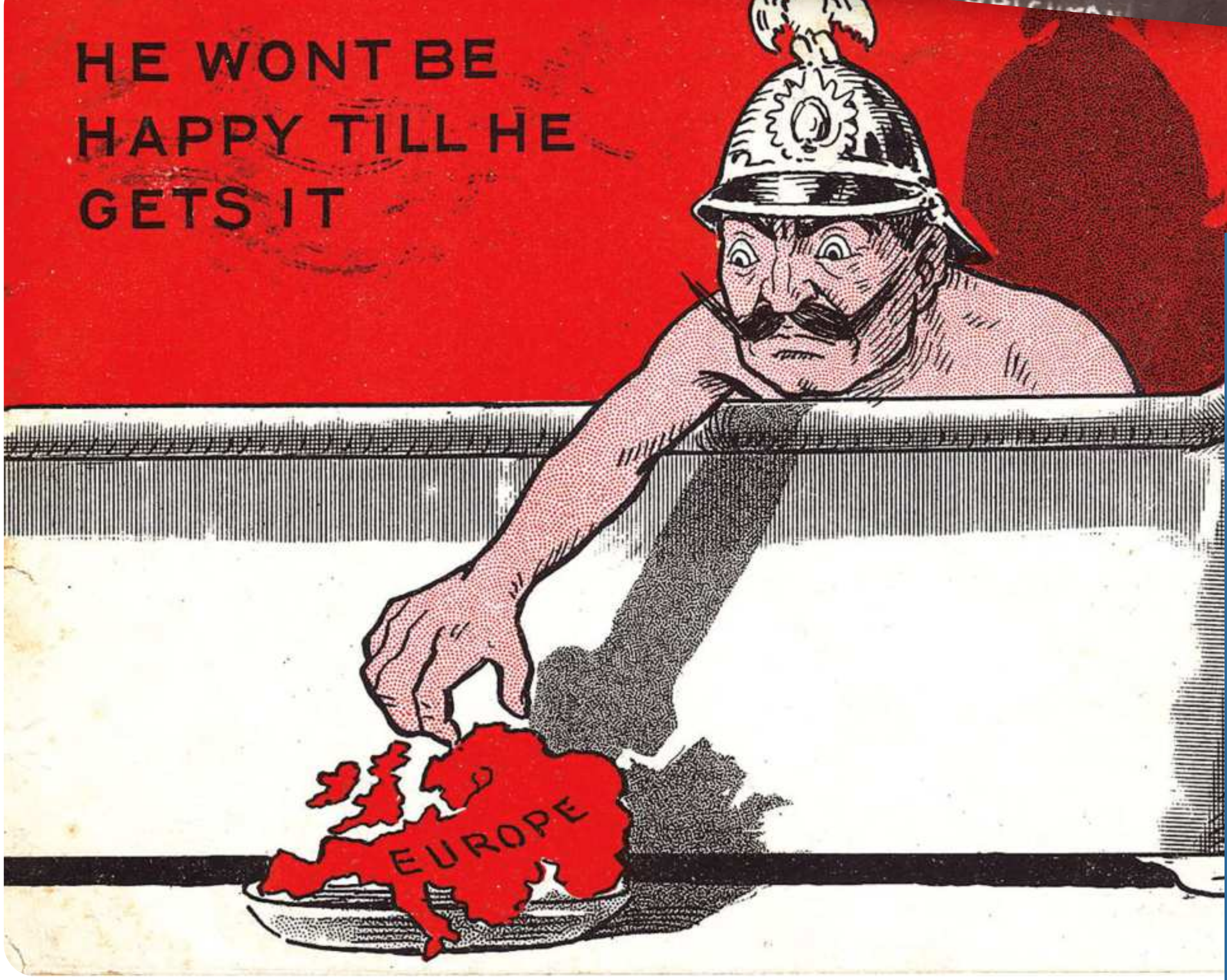

C30
INDIAN WOUNDED
(13)
ROYAL PAVILION BRIGHTON

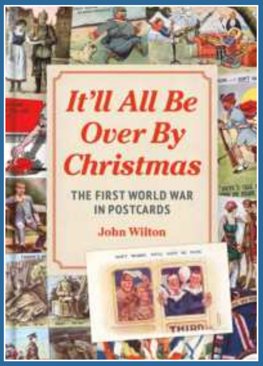
CASUALTIES OF WAR

▶ Some postcards showed images from the hospitals that had been established throughout Britain to treat injured troops from the Western Front. This postcard shows wounded Indian soldiers who were being treated in a military hospital in Brighton's Royal Pavilion.

PROPAGANDA POSTCARDS

▼ This postcard depicts Kaiser Wilhelm II unsuccessfully trying to grab Europe. It is a parody of a well-known advert for Pears Soap, using the same slogan, in which a crying infant climbs out of his bathtub to reach for a bar of soap.


HE WONT BE HAPPY TILL HE GETS IT
EUROPE


It'll All Be Over By Christmas
THE FIRST WORLD WAR IN POSTCARDS
John Wilton

It'll All Be Over By Christmas: The First World War in Postcards

by John Wilton (Unicorn Publishing Group) is available to buy now

REVIEWS

The books, TV shows and films causing a stir in the history world this month

(tiff)
A NETFLIX FILM
ALL QUIET ON THE WESTERN FRONT
IN SELECT THEATERS OCTOBER
NETFLIX

© Alamy, ©Reiner Bajo/Netflix

ALL QUIET ON THE WESTERN FRONT

This modern take on a war classic loses none of the impact

Certificate: 15 **Director:** Edward Berger **Cast:** Felix Kammerer, Albrecht Schuch, Daniel Brühl **Released:** Out now

The title of this film should seem familiar to you. Based on the 1928 German novel of the same name (*Im Westen nichts Neues* in German) and adapted into an award-winning American film in 1930, *All Quiet On The Western Front* is an archetypal Great War story. This modern take (the first German production) makes some changes to the original text, brings modern filmmaking techniques to bear and, importantly, maintains the story's core anti-war message as it follows young volunteer Paul Bäumer and his school friends into the German military.

A recurring element of the film is that it is regularly expanding and contracting. It brings us close into the experiences of Paul and his comrades, into the mud as he fights for his life. Then it begins to draw out, showing the wider battlefield; a landscape pockmarked with craters. And then we're in a richly furnished train carriage or commander's office, as powerful men talk politics and play out petty vendettas. And then there are the interludes of nature, such as sun rays breaking through the canopy of a forest. The world carries on, caring little for the troubles of humanity, then it all starts again.

These sojourns into wider scenes can be a relief from the sense of foreboding that permeates through our time with Paul. From the first moment we meet him, we as the audience already know that the promises of glory he's being sold will come to nothing. Every charge over the top is harrowing, but even encounters with a local farmer are not without peril. Unlike the book, Paul remains on the front for the duration of the film, without getting a chance to go home during the war. There is no escape for him and that weight on his shoulders is superbly captured in the debut feature performance by Kammerer.

The sense of dread is supplemented by the film's composer Volker Bertelmann. His score mixes light orchestral strings with heavy, jarring synths and industrial sounds. There is a sense throughout of an unstoppable mechanism behind these events that the men on the front are powerless against. The most vivid expression of this is when Paul and his comrades face down a tank unit, their hulking frames emerging from smoke, followed by flame-throwers.

While the scenes away from Paul may deflate the tension at times, it gives the story a wider historical context and also connects it with modern events. These young men, thrown into a conflict with little more than a uniform (formerly belonging to a dead man), a gun, a rousing speech and promises of glory, feel sadly similar to some modern conflicts, fuelled by false justifications and delusional expectations of a swift result.

Where Sam Mendes' *1917* created a story that was heroic, almost classical in its structure, and gave its protagonist something worthy to fight for, Paul is given no such relief. Closer in tone to something like 1985's *Come And See*, survival instinct is all that drives him, and over time even that seems to drain away. ***JG***

★★★★★

NEVER GREATER SLAUGHTER

Examining one of the most important battles in history

Author: Michael Livingston **Publisher:** Osprey **Price:** £10.99 **Released:** Out now

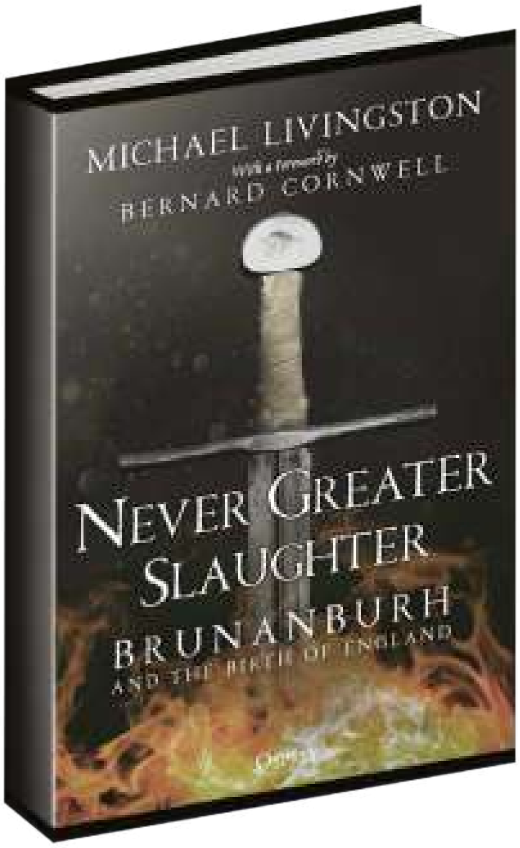
The Battle of Brunanburh is a name that, unlike the Battle of Hastings, may not be immediately familiar to readers who are less versed in medieval military history. Nonetheless, this event, which saw the Anglo-Saxons led by King Athelstan take on an alliance of various rival kings in 937, was one of the most significant battles in the history of Britain. However, despite its importance the location of the battle has been lost to time. In *Never Greater Slaughter*, author Michael Livingston tells the story of Brunanburh and also of the incredible hunt to find the location of this epoch-defining confrontation.

Livingston's research is impressive and at 192 pages the book is certainly comprehensive. He focuses a lot on the events leading up to the battle as opposed to the battle itself, which may frustrate some readers but is nonetheless engaging and interesting. His ability to piece together a staggering amount of different sources is impressive to say the least.

Livingston writes in an engaging manner and is not afraid to use his imagination, which is not surprising given that he also writes historical fantasy novels. Almost immediately at the beginning of the book he hooks the reader with his musings as to what Athelstan may have thought post battle, in what is a beautiful and intriguing moment. His prose keeps the reader engaged, though this use of fiction might be off-putting to some.

Readers who have no knowledge of Brunanburh but a vague interest in Anglo-Saxon, or indeed English history in general, will find much to love here. ***CM***

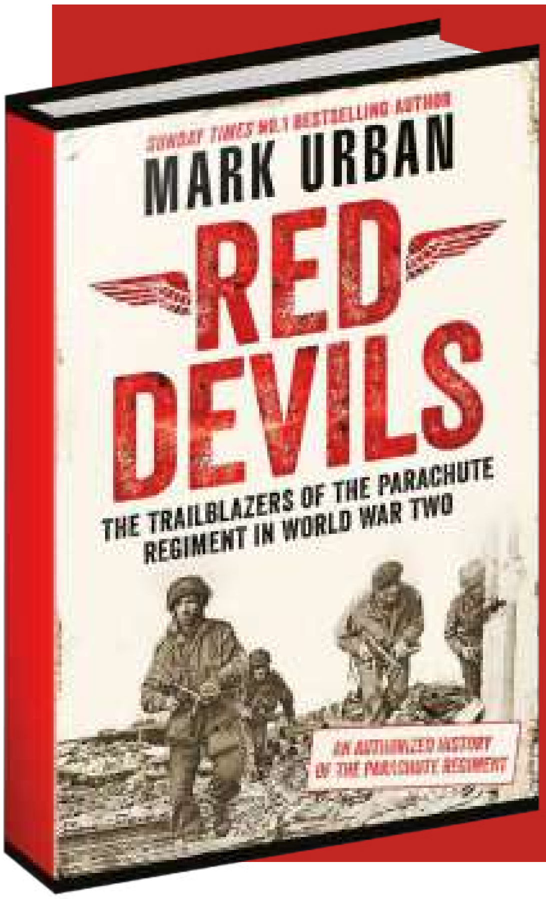
★★★★☆



RED DEVILS

An elite unit forged the path for airborne forces in WWII

Author: Mark Urban **Publisher:** Viking **Price:** £25 **Released:** Out now

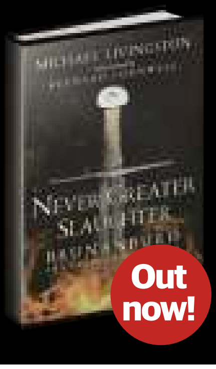

SUNDAY TIMES NO.1 BESTSELLING AUTHOR
MARK URBAN
RED DEVILS
THE TRAILBLAZERS OF THE PARACHUTE REGIMENT IN WORLD WAR TWO
AN AUTHORIZED HISTORY OF THE PARACHUTE REGIMENT

Mark Urban's meticulously researched account of the formation of one of the first airborne units, the 2nd Battalion, provides the main focus for weaving together a series of personal tales. The narrative links the stories of men who served in this unit, allowing the reader to follow the trajectory of those who were carried to different places by the tides of war. The wartime founders were volunteers from a highly diverse range of professional backgrounds and beliefs, from circus performers to solicitors, policemen and grave-diggers, from Christians and Jews to communists.

The author follows the exploits of a handful of these trailblazers of the Parachute Regiment who shed blood for their country, of whom two would not survive the conflict. Their individual fates span the gamut of the regiment's wider role in the conflict, of hard fighting, wounding, capture, death and decoration.

The parachutists were dropped into battle carrying rifles and Bren guns attached to them and the enemy gave no quarter in shooting down these fierce attackers. War correspondent Alan Moorhead noted how these young men were feared by the Italians and Germans as the most ferocious of fighters: "They were grown old to war in a few weeks and all the normal uses of peace and the ambitions of peace were entirely drained out of them." Meanwhile General Harold Alexander stated in a letter in 1943: "They have proved their mastery over the enemy, who have a wholesome respect for this famous brigade… the Red Devils." ***JS***

★★★★☆



DOWNLOAD A FREE 10-PAGE PREVIEW OF NEVER GREATER SLAUGHTER

Never Greater Slaughter: Brunanburh and the birth of England, available now in paperback from Osprey Publishing, explores the pivotal meeting of three kings that would go on to define a nation. **All About History** readers can access an exclusive 10-page preview.

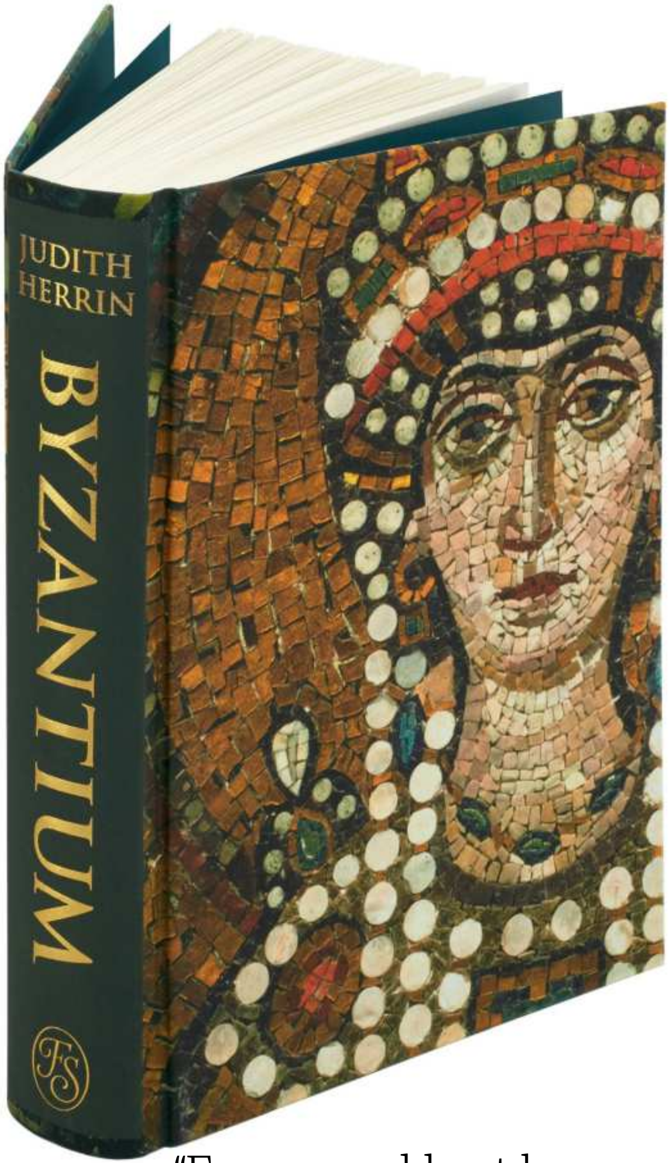
www.ospreypublishing.com

SCAN HERE OR VISIT bit.ly/NGSpreview TO DOWNLOAD

BYZANTIUM:
THE SURPRISING LIFE OF A MEDIEVAL EMPIRE

A history and analysis of the Byzantine Empire and the misconceptions around it

Authors: Judith Herrin **Publisher:** Folio Society **Price:** £75 **Released:** Out now



"Europe could not have existed without the inspiration of the Byzantines"

The Byzantine Empire tends to be remembered as the Eastern half of the Roman Empire that continued to exist long after the fall of the Western half in 476 CE. However, even this notion causes confusion among many who know little about the history of the Byzantines. In the extraordinary book *Byzantium: The Surprising Life of a Medieval Empire*, written by the British archaeologist and academic Judith Herrin and first published in 2007, she aims to make the history of the Byzantine Empire not only accessible to all but also interesting to all. There isn't, as Herrin puts it, "a modern heir" to the Byzantine world, and therefore it feels out of the grasp of many who try to discover it. But Europe as we understand it and remember it historically could not have existed without the inspiration of the Byzantines and their defence of the Christian faith.

The book begins with an introduction by Herrin that explains her reason for and approach to writing *Byzantium*. Instead of laying out the events of the Byzantine Empire chronologically, as is typical in broad histories like this one, Herrin tackles the topic thematically. This means that readers are able to browse the book at will, picking and choosing which chapters might take their fancy. Ranging in subject from the history of Constantinople, the capital of Byzantium, to art such as the Ravenna mosaics, and from the economy of the Byzantines to the defence of Christianity against the Arab populations trying to spread the Islamic faith throughout the empire, there are plenty of themes to immerse oneself in. This sectional approach, while effective in explaining the nuances and intricacies of some of the most important aspects of Byzantium, does mean that some topics are not always fully explored. However, Herrin is well aware of this, and handily provides and recommends sources of further reading to those whose curiosity is piqued by her account of the empire.

Throughout *Byzantium*, Herrin successfully dispels the negative stereotype of the Byzantine Empire as a tyrannical bureaucracy. As she proves in her wide-ranging analysis of art, literature, religion and politics: "Byzantium means more than wealth, mastery of the sea and the exercise of imperial power." For an empire that existed for over a millennium, from the foundation of Constantinople by the Roman Empire Constantine in the year 330 CE, all the way to its downfall in 1453, when the Ottomans captured the capital, Herrin demonstrates that there is far more to this extraordinary historical realm than meets the eye.

In this beautiful new hardback edition of *Byzantium* from the Folio Society, the reader is transported back to the time of the empire through the images that showcase some of the magnificent art, architecture and craftsmanship of the Byzantines. Furthermore, the inclusion of handy timelines and maps at the end of the book allows for a total immersion into the world of the Byzantine Empire. Herrin's book is an enticing read for all those who want to learn more about Byzantium and those who are ready to explore its rich history in a new light. ***ES***

★★★★★

HISTORY VS HOLLYWOOD

Fact versus fiction on the silver screen

ED WOOD

Director: Tim Burton **Starring:** Johnny Depp, Martin Landau, Bill Murray **Country:** USA **Year:** 1994

Tim Burton's biopic tells the story of the worst filmmaker in the world, but are its facts as bad as Ed's movies?

B-

VERDICT: Despite some factual errors, this is quickly forgiven due to the film's immense charm and evident fondness for Wood's movies

01 The film stars Johnny Depp as Edward Wood Jr, an aspiring film director making B-movies during the 1950s. Depp portrays Wood as an eternal optimist and the film largely ignores Wood's real-life struggle with alcohol and mental health issues.

02 Martin Landau plays Bela Lugosi, the star of 1931's *Dracula*. Several inaccuracies occur, such as the real Lugosi never using profanity and a sequence in which he is thrown by ad-libbing during a live TV broadcast that actually occurred before Lugosi met Wood.

03 Bill Murray plays Bunny Breckinridge, Wood's real-life friend. Breckinridge was a well-known openly queer socialite and drag queen, who in one sequence discusses their gender identity. The real Breckinridge inspired Gore Vidal's novel *Myra Breckinridge*.

04 Wood's unlikely group of friends star and work in his films, including a psychic. The Amazing Criswell, as he was known, was a real gentleman who made off-the-wall predictions such as the plague hitting the Midwest. He also had his own collection of coffins.

05 Wrestler George Steele plays another real-life wrestler, Tor Johnson. In the film, Wood gives Johnson what is seemingly his first acting role. However, Johnson had appeared in a vast number of films since the 1930s – though these roles were mostly uncredited.

All images: © Alamy

Main image: © Alamy
Inset image: © Getty Images

Did you know?

The lucky person who finds the baby in the King Cake is the king or queen for the day

KING CAKE

A COLOURFUL, DOUGHY CELEBRATION CAKE, FRANCE, MIDDLE AGES – PRESENT

Ingredients

Dough

- 120ml milk
- 7g active dry yeast
- 425g all-purpose flour
- 115g unsalted butter
- 2 eggs
- 1 tbsp honey
- ½ tsp salt
- ½ tsp ground cinnamon
- ½ tsp vanilla extract

Filling

- 70g unsalted butter
- 145g demerara sugar
- 2 tsp ground cinnamon
- 1 plastic baby toy

Icing

- 4 tbsp milk
- 150g icing sugar
- 1 tsp vanilla extract
- Green, gold and purple food colouring

King Cake is associated with the celebration of Epiphany, the feast day in several countries around the world that commemorates the three Magi visiting the baby Jesus (hence the name King Cake). Originating in medieval France, the recipe for King Cake has since evolved over time and in different parts of the world. This version is from New Orleans, and is more akin to the Spanish and Latin American incarnations of the dish. The typical icing colours of green, gold and purple are the colours of Mardi Gras and represent faith, power and justice, but feel free to use whichever colours you like.

METHOD

01 Add the milk and honey to a pan and heat until the honey has dissolved and the milk is warm. Take the pan off the heat and add the yeast to the warm milk. Leave the pan until the yeast starts to bubble.

02 Melt the butter in a pan.

03 In a large bowl add the milk mixture, butter, eggs, salt, cinnamon and vanilla extract. Using a whisk, beat the ingredients together and then add the flour.

04 Stir the mixture together until a dough is formed. Sprinkle flour on a clean surface and place the dough on top. Knead the dough until it is stretchy and roll it into a ball.

05 Place the dough into a bowl, cover with cling film and leave to rise for 90 minutes.

06 While the dough is rising, in a pan melt the butter for the filling. Once the butter has melted add the and demerara sugar and cinnamon to the pan and stir until a paste is formed.

07 Take the risen dough out of the bowl, flour a surface and roll out the dough into a rectangular shape. Spread the butter, sugar and cinnamon paste over the entire surface of the dough.

08 Roll the dough into a long sausage shape so a swirl of the paste can be seen throughout the dough.

09 Attach the two ends of the dough so a ring is formed. Place the ring on a greaseproof paper-lined tray, cover with cling film and leave to rise for 30 minutes. Preheat the oven to 180°C.

10 Once the dough ring has risen, baste it with an egg wash and place in the oven. Leave it to bake for 30 minutes until it is golden brown.

11 Remove the cake from the oven and leave to cool. Once the cake is cooled, insert the baby into the centre.

12 In a bowl, add the milk, icing sugar and vanilla extract for the glaze and mix together. Separate the glaze into three bowls and add a couple of drops of food colouring to each. Stir until each bowl of glaze is a different colour.

13 Pour the glaze over the cake, using alternate colours, until the entire cake is covered. Serve once the glaze has hardened.

NEXT MONTH XERXES: THE PERSIAN GOD-KING ON SALE 29 DEC

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